Masnavi

of

Moulana Jalaluddin

RUMI

BOOK III

Enrichment

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مقدّمهٔ دفتر سوّم مثنوی

بسم الله الرّحمٰن الرّحیم

اَلْحِکَمُ جُنُودُ اَللهِ یُقَوّی بها اَرْواحَ الْمُریدینَ یُنَزِّهُ عِلْمَهُمْ عَنْ شائبَةِ الْجَهْلِ وَ عَدْلَهُمْ عَنْ شائبَةِ الْظُّلْمْ وَجُودَهُمْ عَنْ شائبَةِ الرِّیاء وَ حِلْمَهُمْ عَنْ شَائبَةِ السَّفَه وَ یُقَرِّبُ اِلَیْهِمْ مٰا بَعُدَ عَنْهُم مِنْ فَهْم الآخِرَةِ وَ یُیَسِّرُلَهُم مٰاعَسُرَعَلیهِمْ مِنَ الطّاعَة وَالْاِجْتِهادِ وَ هِیَ مِنْ بَیِّناتِ الْاَنْبیاء وَ دَلایِلِهِمْ تُخَبِرُ عَنْ اَسْرارِاللهِ وَ سُلْطانِهِ الْمَخصُوصِ بِالْعارِفینَ و إدارَتِه الْفَلَک النُّورانِیَّ الرَّحْمانِیَّ الدُّرِّیَّ الْحاکِمَ عَلَی الْفَلَکِ الدُّخانِیِّ الْکُرِیِّ کَما اَنَّ الْعَقْلَ حاکِمٌ عَلَی الصُورَةِ التُّرابیَّةِ وَ حَواسِّهَا الظّاهِرَةِ وَ الْباطِنَةِ، فَدَوَرانُ ذٰلِکَ الْفَلَکِ الرُّوحانِیِّ حاکِمٌ عَلَی الْفَلَکِ الدُّخانِیِّ وَالشُّهُبِ الزّاهِرَةِ وَالسُّرُجِ الْمُنیرَةِ وَالرِّیاحِ الْمُنْشِئَةِ وَ الْاَراضی الْمَدْحِیَّةِ وَ الْمِیاهِ الْمُطَّرِدَةِ. نَفَعَ اللهُ بِها عِبادَهُ وَ زادَهُم فَهْماً وَ إِنَّما یَفْهَمُ کُلُّ قارِئٍ عَلٰی قَدْرِ نُهْیَتِه وَ یَنْسِکُ النّاسِکُ عَلٰی قَدرِ قُوَّةِ اجْتِهادِهِ وَ یُفْتِی الْمُفْتی مَبْلَغَ رَأْیِهِ وَ یَتَصَدَّقُ الْمُتَصَدِّقُ بِقَدرِ قُدْرَتِهِ وَ یَجُودُالْباذِلُ بِقَدْرِ مُوجُودِهِ وَ یَقْتَنی الْمَجُودُ عَلَیْهِ مٰا عَرَفَ مِنْ فَضْلِهِ وَ لٰکِنْ مُفْتَقِدُ الْمٰاَء فِی الْمَفازَةِ لا یَقْصُرُ بِهِ عَنْ طَلَبِه مَعْرِفَتُهُ ما فِی الْبِحارِ وَ یَجِدُّ فی طَلَبِ مٰاَء هٰذِهِ الْحَیٰوةِ قَبْلَ أَنْ یَقْطَعَهُ الْمَعاشُ بِالْاِشْتِغالِ عَنْهُ وَ تُعَوِّقُهُ الْعِلَّةُ وَالْحاجَةُ وَ تَحُولَ الْاَغْراضُ بَینَهُ وَ بَیْنَ مٰا یَتَسَرَّعُ اِلَیْهِ وَ لَنْ یُدرِکَ الْعِلْمَ مُؤْثِرُ هَوًی وَ لا راکِنٌ اِلٰی دَعَةٍ وَ لا مُنْصَرِفٌ عَنْ طَلَبِهِ وَ لا خٰایِفٌ عَلِی نَفْسِهِ وَ لا مُهتَمٌّ لِمَعیشَتِه اِلاّ أَنْ یَعوُذَ بِاللهِ وَ یُؤْثِرَ دینَهُ عَلٰی دُنْیاهُ وَ یَأْخُذَ مِنْ کَنْزِ الْحِکْمَةِ الْاَموالَ الْعَظیمَةَ الَّتی لا تَکْسُدُ وَلا تُورَثُ میراثَ الْاَمْوالِ وَالْاَنْوارَ الْجَلیلَةَ وَ الْجَواهِرَ الْکَریمَةَ وَ الضِّیاعَ الثَّمینَةَ شاکِراً لِفَضْلِهِ مُعَظِّماً لِقَدْرِهِ مُجَلِّلاً لِخَطَرِهِ وَ یَسْتَعیذُ بِاللهِ مِنْ خَساسَةِ الْحُظُوظِ وَ مِنْ جَهلٍ یَستَکْثِرُالْقَلیلَ مِمّا یَرٰی فی نَفْسِهِ وَ یَسْتَقِلُّ الْکَثیرَالْعَظیمَ مِنْ غَیرِهِ وَ یُعْجِبُ بِنَفْسِهِ بِما لَم یَأْذَنْ لَهُ الْحَقُّ، وَعَلَی الْعالِمِ الطّالِبِ أَنْ یَتَعَلَّمَ

ما لَمْ یَعْلَمْ وَ أَنْ یُعَلِّمَ ما قَد عَلِمَ وَ یَرفُقَ بِذَوِی الضَّعْفِ فِی الذِّهْنِ وَلا یُعْجِبُ مِنْ بِلادَةِ اَهْلِ الْبَلادَةِ وَ لا یُعَنِّفُ عَلٰی کَلیلِ الْفَهْمِ. کَذٰلِکَ کُنْتُمْ مِنْ قَبلُ فَمَنَّ اللهُ عَلَیکُمْ. [١٠]

سُبْحانَهُ وَ تَعالٰی عَنْ اَقاویلَِ الْمُلحِدینَ وَ شِرْکِ الْمُشرِکینَ وَ تَنْقیصِ النّاقِصینَ وَ تَشْبیهِ الْمُشَبِّهینَ وَ سُوءِ اَوْهامِ الْمُتَفَکِّرینَ وَ کَیْفِیّاتِ الْمُتَوَهِّمینَ، وَ لَهُ الْحَمْدُ وَ الْمَجْدُ عَلٰی تَلْفیقِ الْکِتابِ الْمَثْنَوِیِّ اِلالٰهِیّ الرَّبّانِیِّ وَ هُوَ الْمُوَفِّقُ وَالْمُتَفَضِّلُ وَ لَهُ الطَّوْلُ وَالْمَنُّ لا سِیَّما عَلٰی عِبادِهِ الْعارِفینَ یُریدونَ لِیُطفِئوا نُورَاللهِ بِأَفْواهِهِمْ وَ اللهُ مُتِمُّ نورِهِ وَلَوْ کَرِهَ الْکافِرُون [١١]. إِنّا نَحنُ نَزَّلنا الذِّکْرَ وَ إِنّا لَهُ لَحٰافِظُونَ [١٢]. فَمَنْ بَدَّلَهُ بَعدَ ما سَمِعَهُ فَإِنَّما إِثْمُهُ عَلَی الَّذینَ یُبَدِّلُونَهُ إِنَّ اللهَ سَمیعٌ عَلیمٌ [١٣]،

والحمدُ للهِ ربِّ العالمینَ

BOOK III

In the Name of God the Compassionate, the Merciful.

The sciences of Wisdom are God's armies, wherewith He strengthens the spirits of the initiates, and purifies their knowledge from the defilement of ignorance, their justice from the defilement of iniquity, their generosity from the defilement of ostentation, and their forbearance from the defilement of foolishness; and brings near to them whatever was far from them in respect of the understanding of the state hereafter; and makes easy to them whatever was hard to them in respect of obedience and zealous endeavour. And they are amongst the evidences and proofs of the prophets, giving information concerning the mysteries and sovereignty of God, bestowed on the gnostics exclusively, and how He causes the revolution of the Luminous Sphere appertaining to the *Rahmán* and the Pearl, which rules over the vaporous globular sphere, even as the intellect rules over the bodies of dust and their external and internal senses; for the revolution of that spiritual Sphere rules over the vaporous sphere and the gleaming meteors and the radiant lamps and the fostering winds and the outspread earths and the flowing waters. May God benefit His servants thereby and increase their understanding! Now every reader understands according to the measure of his intelligence, and the devotee practises devotion according to the measure of his power to exert himself, and the mufti decides questions of law according to the amount of judgement he possesses, and the alms-giver gives alms in proportion to his ability, and the donor is generous in proportion to his means, and the recipient of generosity obtains so much of his bounty as he approves. But he who searches for water in the desert will not be prevented from seeking it by his knowledge of what is in the seas, and he will be earnest in seeking the Water of this life ere he is cut off from it by preoccupation with the means of subsistence and hindered by illness and want, and ere objects come between him and that to which he is hastening, since none who prefers vain desire or is inclined to ease or turns back from his search or has fears for himself or feels anxiety about his means of livelihood will ever attain unto Knowledge, unless he take refuge with God and prefer his spiritual affairs to his temporal and take from the treasure of Wisdom the great riches, which neither lose their value nor are inherited like riches, and the majestic lights and noble jewels and precious estates, giving thanks for His bounty, glorifying His dispensation, magnifying His allotment; and unless he seek refuge with God from the vileness of interests and from an ignorance that he makes much of the little which he sees in himself and makes little of the much and great in others, and admires himself on account of that for which God hath not given him permission. But it behoves one who hath knowledge and is seeking that he should learn whatever he does not know, and teach what he knows already, and deal gently with those of weak intelligence, and heither be made conceited by the stupidity of the stupid nor harshly rebuke him that is dull of understanding. *Such were you aforetime, but God has been gracious unto you.* Transcendent is God and exalted above the sayings of the blasphemers, and the belief of those who attribute partners, and the imputation of defect by those deficient, and the comparison by the comparers, and the evil conceptions of the thinkers, and the descriptions by those who vainly imagine. And to Him be the praise and the glory for the composition of the Divine, Lordly Book of the *Masnavi*, since He is the Helper to success and the Giver of bounty, and to Him belongs the conferring abundant benefits and favours, especially upon His servants, the gnostics, in despite of a party who desire to extinguish the Lights of God with their mouths—but God will bring His Light to completion, even if the unbelievers are loth. *Verily, We have sent down the Warning and verily We will guard it. And whoever shall alter it after he hath heard it, surely the guilt thereof is upon those who alter it: verily, God is Hearing and Knowing. And praise be to God, the Lord of all created beings!*

دفتر سوم

مقدمه دفتر سوم

In The Name of God The Merciful, The Compassionate

ای ضیاء الحق حسام الدین بیار
این سوم دفتر که سنت شد سه بار

O Light of the Truth, Husamu'ddin, bring this Third Book,
for "three times" has become a *sunna*.

بر گشا گنجینه‌ی اسرار را
در سوم دفتر بهل اعذار را

Open the treasury of mysteries;
in respect of the Third Book leave excuses alone.

قوتت از قوت حق می‌زهد
نه از عروقی کز حرارت می‌جهد

Your power flows from the power of God,
not from the veins which throb because of heat.

این چراغ شمس کاو روشن بود
نه از فتیل و پنبه و روغن بود

This lamp, the sun, which is bright—
it is not by means of wick and cotton and oil.

سقف گردون کاو چنین دایم بود
نه از طناب و استنی قایم بود

The vault of heaven, which is so enduring,
is not supported by any tent-rope or pillar.

قوت جبریل از مطبخ نبود
بود از دیدار خلاق وجود

The power of Gabriel was not from the kitchen;
it was from beholding the Creator of existence.

همچنان این قوت ابدال حق
هم ز حق دان نه از طعام و از طبق

Likewise, know this power of the *Abdal* of God to be from God,
not from dishes and from trays.

جسمشان را هم ز نور اسرشته‌اند
تا ز روح و از ملك بگذشته‌اند

Their bodies too have been moulded of the Light,
so that they have transcended the Spirit and the Angel.

چون که موصوفی به اوصاف جلیل
ز آتش امراض بگذر چون خلیل

Inasmuch as you are endowed with the qualities of the Almighty,
pass beyond the fire of the maladies, like Khalil.

گردد آتش بر تو هم برد و سلام
ای عناصر مر مزاجت را غلام

To you also the fire will become *coolness and safety*,
O you to whose complexion the elements are slaves.

هر مزاجی را عناصر مایه است
وین مزاجت برتر از هر پایه است

The elements are the substance of every complexion,
but this complexion of yours is superior to every grade.

این مزاجت از جهان منبسط
وصف وحدت را کنون شد ملتقط

This temperament of yours is of the simple world;
it has now gathered up the attributes of Unity.

ای دریغا عرصه‌ی افهام خلق
سخت تنگ آمد ندارد خلق حلق

Oh, alas, the area of the people's understandings is exceeding narrow:
the people have no throat.

ای ضیاء الحق به حذق رای تو
حلق بخشد سنگ را حلوای تو

O Light of the Truths, through the keenness of your perception
your sweetmeat bestows a throat on stone.

کوه طور اندر تجلی حلق یافت
تا که می‌نوشید و می را بر نتافت

Mount Sinai in the epiphany gained a throat,
so that it quaffed the wine; but it could not bear the wine.

صار دکا منه و انشق الجبل
هل رأیتم من جبل رقص الجمل

Thereby the mountain was shattered and split asunder:
have you seen a mountain amble like a camel?

لقمه بخشی آید از هر کس به کس
حلق بخشی کار یزدان است و بس

Bestowal of mouthfuls comes from everyone to someone;
bestowal of a throat is the work of God alone.

حلق بخشد جسم را و روح را
حلق بخشد بهر هر عضوت جدا

He bestows a throat on the body and on the spirit;
He bestows a separate throat for every part of you.

این گهی بخشد که اجلالی شوی
و ز دغا و از دغل خالی شوی

This He bestows at the time when you become Majestic
and become void of guile and deceit,

تا نگویی سر سلطان را به کس
تا نریزی قند را پیش مگس

So that you will not tell the King's secret to any one
nor pour out sugar before flies.

گوش آن کس نوشد اسرار جلال
کاو چو سوسن صد زبان افتاد و لال

The secrets of Majesty are drunk in by the ear of that one who,
like the lily, has a hundred tongues and is dumb.

حلق بخشد خاك را لطف خدا
تا خورد آب و بروید صد گیا

The grace of God bestows a throat on the earth,
to the end that it may drink water and make a hundred herbs grow.

باز خاکی را ببخشد حلق و لب
تا گیاهش را خورد اندر طلب

Again, He bestows on the creature of earth a throat and lip,
in order that it may eat its herbage in desire.

چون گیاهش خورد حیوان گشت زفت
گشت حیوان لقمه‌ی انسان و رفت

When the animal has eaten its herbage, it becomes fat:
the animal becomes a mouthful for Man and goes.

باز خاك آمد شد اکال بشر
چون جدا شد از بشر روح و بصر

In turn it becomes earth and becomes a devourer of Man,
when the spirit and the sight are separated from Man.

ذره‌ها دیدم دهانشان جمله باز
گر بگویم خوردشان گردد دراز

I beheld the atoms with their mouths all open:
if I should tell of their food, it would become long.

برگها را برگ از انعام او
دایگان را دایه لطف عام او

Provisions have provision from His bounty;
His universal grace is the nourisher of them that nourish.

رزقها را رزقها او می‌دهد
ز انکه گندم بی‌غذایی چون زهد

He bestows gifts on the gifts,
for how should wheat spring forth without any sustenance?

نیست شرح این سخن را منتها
پاره‌ای گفتم بدانی پاره‌ها

There is no end to the explanation of this matter.
I have told a portion: you may know the portions.

جمله عالم آکل و مأکول دان
باقیان را مقبل و مقبول دان

Know that the entire world is eating and being eaten;
know that those who have everlasting life are fortunate and accepted.

این جهان و ساکنانش منتشر
و آن جهان و سالکانش مستمر

This world and its inhabitants are dispersed;
that world and its travellers are continuing.

این جهان و عاشقانش منقطع
اهل آن عالم مخلد مجتمع

This world and its lovers are disconnected;
the people of that world are eternalized and united.

پس کریم آن است کاو خود را دهد
آب حیوانی که ماند تا ابد

The noble, then, is he that gives to himself the Water of Life
that remains unto everlasting.

باقیات الصالحات آمد کریم
رسته از صد آفت و اخطار و بیم

The noble one is *the good works which endure:*
he has been freed from a hundred banes and perils and fears.

گر هزاراند یك كس بیش نیست
چون خیالات عدد اندیش نیست

If they (the noble) are thousands, there is no more than one:
it is not like the fancies of him that thinks of number.

آکل و مأکول را حلق است و نای
غالب و مغلوب را عقل است و رای

The eater and the eaten have a throat and windpipe:
the victor and the vanquished have understanding and mental perception.

حلق بخشید او عصای عدل را
خورد آن چندان عصا و حبل را

He bestowed a throat on the rod of justice;
it devoured all those many rods and ropes;

و اندر او افزون نشد ز آن جمله اکل
ز انکه حیوانی نبودش اکل و شکل

And in it was no increase from all that eating,
because its eating and its form were not animal.

مر یقین را چون عصا هم حلق داد
تا بخورد او هر خیالی را که زاد

To Faith also He gave a throat like the rod,
so that it devoured every vain fancy that was born.

پس معانی را چو اعیان حلقهاست
رازق حلق معانی هم خداست

Hence the spiritual and intelligible things, like the concrete things,
have throats, and the giver of food to the throat of the spiritual and intelligible things is also God.

پس ز مه تا ماهی ایچ از خلق نیست
که به جذب مایه او را حلق نیست

Therefore from the Moon to the Fish there is nothing in creation
that has not a throat in respect of its drawing sustenance.

حلق جان از فکر تن خالی شود
آن گهان روزیش اجلالی شود

The spirit's throat is emptied of thought for the body,
then its apportioned sustenance becomes Majestic.

شرط تبدیل مزاج آمد بدان
کز مزاج بد بود مرگ بدان

Know that the necessary condition is the transformation of the temperament,
for the death of evil men is from evil temperament.

چون مزاج آدمی گل خوار شد
زرد و بد رنگ و سقیم و خوار شد

When it has become natural to a human being to eat clay,
he grows pale and ill-complexioned and sickly and miserable;

چون مزاج زشت او تبدیل یافت
رفت زشتی از رخش چون شمع تافت

When his ugly nature has been transformed,
the ugliness departs from his face, and he shines like a candle.

دایه‌ای کو طفل شیر آموز را
تا به نعمت خوش کند پدفوز را

Where is a nurse for the suckling babe?—
that with kindness she may sweeten the inner part of its mouth,

گر ببندد راه آن پستان بر او
بر گشاید راه صد بستان بر او

And, though she bar its way to her teat
may open up for it the way to a hundred gardens?

ز انکه پستان شد حجاب آن ضعیف
از هزاران نعمت و خوان و رعیف

Because the teat has become to that feeble
a barrier from thousands of pleasures and dishes and loaves

پس حیات ماست موقوف فطام
اندك اندك جهد کن تم الکلام

Our life, then, depends on weaning. Endeavour little by little.
The discourse is complete.

چون جنین بود آدمی بد خون غذا
از نجس پاکی برد مومن کذا

When man was an embryo his nourishment was blood:
in like fashion the true believer draws purity from filth.

از فطام خون غذایش شیر شد
وز فطام شیر لقمه‌گیر شد

Through being weaned from blood, his nourishment became milk;
and through being weaned from milk, he became a taker of food.

و ز فطام لقمه لقمانی شود
طالب اشکار پنهانی شود

And through being weaned from food he becomes like Luqman;
he becomes a seeker of the hidden game.

گر جنین را کس بگفتی در رحم
هست بیرون عالمی بس منتظم

If any one were to say to the embryo in the womb,
“Outside is a world exceedingly well-ordered,

یك زمین خرمی با عرض و طول
اندر او صد نعمت و چندین اکول

A pleasant earth, broad and long,
wherein are a hundred delights and so many things to eat,

کوهها و بحرها و دشتها
بوستان‌ها باغ‌ها و کشت‌ها

Mountains and seas and plains,
fragrant orchards, gardens and sown fields,

آسمانی بس بلند و پر ضیا
آفتاب و ماهتاب و صد سها

A sky very lofty and full of light,
sun and moonbeams and a hundred stars.

از جنوب و از شمال و از دبور
باغها دارد عروسیها و سور

From the south-wind and from the north-wind and from the west-wind
the gardens have wedding-feasts and banquets.

در صفت ناید عجايبهای آن
تو در این ظلمت چه‌ای در امتحان

Its marvels come not into description:
why are you in tribulation in this darkness?

خون خوری در چار میخ تنگنا
در میان جنس و انجاس و عنا

Why do you drink blood on the gibbet of this narrow place
in the midst of confinement and filth and pain?”

او به حکم حال خود منکر بدی
زین رسالت معرض و کافر شدی

It, in virtue of its present state, would be incredulous,
and would turn away from this message and would disbelieve it,

کاین محال است و فریب است و غرور
ز انکه تصویری ندارد وهم کور

Saying, “This is absurd and is a deceit and delusion,”
because the judgement of the blind has no imagination.

جنس چیزی چون ندید ادراك او
نشنود ادراك منکرناك او

Inasmuch as its perception has not seen anything of the kind,
its incredulous perception would not listen;

همچنان که خلق عام اندر جهان
ز آن جهان ابدال می‌گویندشان

Just as in this world
the *Abdal* speak of that world to the common folk,

کاین جهان چاهی است بس تاريك و تنگ
هست بیرون عالمی بی‌بو و رنگ

Saying, “This world is an exceeding dark and narrow pit;
outside is a world without scent or colour”:

هیچ در گوش کسی ز ایشان نرفت
کاین طمع آمد حجاب ژرف و زفت

Naught entered into the ear of a single one of them,
for this desire is a barrier huge and stout.

گوش را بندد طمع از استماع
چشم را بندد غرض از اطلاع

Desire closes the ear from hearing;
self-interest closes the eye from beholding,

همچنان که آن جنین را طمع خون
کان غذای اوست در اوطان دون

Even as, in the case of the embryo,
desire for the blood which is its nourishment in the low abodes

از حدیث این جهان محجوب کرد
غیر خون او می‌نداند چاشت خورد

Debarred it from the news of this world:
it knows no breakfast but blood

قصه‌ی خورندگان پیل بچه از حرص و ترک نصیحت ناصح

Story of those who ate the young elephant from greed and because they neglected the advice of the sincere counsellor

آن شنیدی تو که در هندوستان
دید دانایی گروهی دوستان

Have you heard that in India
a sage spied a party of friends?

گرسنه مانده شده بی‌برگ و عور
می‌رسیدند از سفر از راه دور

Left hungry, lacking provisions, and naked,
they were coming from travel on a far road.

مهر داناییش جوشید و بگفت
خوش سلامیشان و چون گلبن شکفت

His wisdom's love was stirred, and he gave them a fair greeting
and blossomed like a rose-bush.

گفت دانم کز تجوع و ز خلا
جمع آمد رنجتان زین کربلا

"I know," he said, "that anguish has gathered upon you
from this Karbala in consequence of hunger and emptiness;

لیك اللهَّ الله ای قوم جلیل
تا نباشد خوردتان فرزند پیل

But, for God's sake, for God's sake, O illustrious company
let not your food be the young of the elephant!

پیل هست این سو که اکنون می‌روید
پیل زاده مشکنید و بشنوید

The elephant is in this direction that you are now going;
do not tear in pieces the elephant's offspring, but listen.

پیل بچگانند اندر راهتان
صید ایشان هست بس دل خواهتان

The young elephants are on your road:
to hunt them down is what your hearts desire exceedingly.

بس ضعیفند و لطیف و بس سمین
لیك مادر هست طالب در کمین

They are very weak and tender and very fat,
but their mother is searching lying in wait.

از پی فرزند صد فرسنگ راه
او بگردد در حنین و آه آه

She will roam a hundred leagues' distance in quest of her children,
moaning and making lament.

آتش و دود آید از خرطوم او
الحذر ز آن کودك مرحوم او

Fire and smoke issue from her trunk:
beware of those pitied children of hers !"

اولیا اطفال حقند ای پسر
در حضور و غیبت ایشان با خبر

O son, the saints are God's children:
in absence and presence well aware.

غایبی مندیش از نقصانشان
کاو کشد کین از برای جانشان

Do not deem absence to be the result of imperfection on their part,
for He takes vengeance for the sake of their spirits.

گفت اطفال منند این اولیا
در غریبی فرد از کار و کیا

He said, "These saints are My children in exile,
sundered from dominion and glory;

از برای امتحان خوار و یتیم
لیك اندر سر منم یار و ندیم

Despised and orphaned for the sake of probation,
but secretly I am their friend and intimate.

پشت دار جمله عصمتهای من
گوییا هستند خود اجزای من

All of them are supported by My protections:
you may say they are in truth parts of Me.

هان و هان این دلق پوشان منند
صد هزار اندر هزار و یك تنند

Take heed! Take heed! These are My dervishes;
they are a hundred thousand thousand and they are one body."

ور نه کی کردی به یك چوبی هنر
موسیی فرعون را زیر و زبر

Else, how should a Moses have overthrown Pharaoh
by means of one goodly rod?

ور نه کی کردی به یك نفرین بد
نوح شرق و غرب را غرقاب خود

Else, how should Noah have submerged East and West in his Flood
by means of one evil curse?

بر نکندی یك دعای لوط راد
جمله شهرستانشان را بی‌مراد

One prayer of the generous Lot
would not have razed their entire city in despair.

گشت شهرستان چون فردوسشان
دجله‌ی آب سیه رو بین نشان

Their city, resembling Paradise, became a lake of black water:
go, behold the sign!

سوی شام است این نشان و این خبر
در ره قدسش ببینی در گذر

This sign and this information lie in the direction of Syria:
you will see it as you pass on the way to Jerusalem.

صد هزاران ز انبیای حق پرست
خود به هر قرنی سیاستها بده ست

Hundreds of thousands of prophets who worshipped God
truly there have been chastisements in every generation

گر بگویم وین بیان افزون شود
خود جگر چه بود که که‌ها خون شود

If I should tell on and if this narration should increase,
not only hearts but the mountains would bleed.

خون شود که‌ها و باز آن بفسرد
تو نبینی خون شدن کوری و رد

The mountains bleed and again become solid;
you do not see them bleed: you are blind and reprobate.

طرفه کوری دور بین تیز چشم
لیك از اشتر نبیند غیر پشم

A marvellous blind man, far-sighted and keen-eyed,
but sees nothing of the camel except the hair!

مو به مو بیند ز صرفه‌ی حرص انس
رقص بی‌مقصود دارد همچو خرس

Man, from the frugality of greed, inspects hair by hair:
like a bear, he keeps dancing to no purpose.

رقص آن جا کن که خود را بشکنی
پنبه را از ریش شهوت بر کنی

Dance where you break yourself
and tear away the cotton from the sore of desire.

رقص و جولان بر سر میدان کنند
رقص اندر خون خود مردان کنند

Men dance and wheel on the battle-field:
they dance in their own blood.

چون رهند از دست خود دستی زنند
چون جهند از نقص خود رقصی‌کنند

When they are freed from the hand of self, they clap a hand;
when they escape from their own imperfection, they make a dance.

مطربانشان از درون دف می‌زنند
بحرها در شورشان کف می‌زنند

From within them musicians strike the tambourine;
at their ecstasy the seas burst into foam.

تو نبینی لیك بهر گوششان
برگها بر شاخها هم کف‌زنان

You see it not, but for their ears
the leaves too on the boughs are clapping hands.

تو نبینی برگها را کف زدن
گوش دل باید نه این گوش بدن

You do not see the clapping of the leaves:
one must have the spiritual ear, not this ear of the body.

گوش سر بر بند از هزل و دروغ
تا ببینی شهر جان با فروغ

Close the ear of the head to jesting and lying,
that you may see the resplendent city of the soul.

سر کشد گوش محمد در سخن
کش بگوید در نبی حق هُوَ أذن

The ear of Mohammed draws out the hidden meaning in the words,
for God says of him in the Qur'an, "*He is an ear*."

سربه‌سر گوش است و چشم است این نبی
تازه زو ما مرضع است او ما صبی

This Prophet is entirely ear and eye; we are refreshed by him:
he is the breast and we the boy

این سخن پایان ندارد باز ران
سوی اهل پیل و بر آغاز ران

This discourse has no end. Go back to those who had to do
with the elephant, and start at the beginning.

بقیه‌ی قصه‌ی متعرضان پیل بچگان

The remainder of the Story of those who molested the young elephants

هر دهان را پیل بویی می‌کند
گرد معده‌ی هر بشر بر می‌تند

The elephant takes a sniff at every mouth
and keeps poking round the belly of every man,

تا کجا یابد کباب پور خویش
تا نماید انتقام و زور خویش

To see where she will find the roasted flesh of her young,
so that she may manifest her vengeance and strength."

گوشتهای بندگان حق خوری
غیبت ایشان کنی کیفر بری

You eat the flesh of God's servants:
you backbite them, you will suffer retribution.

هان که بوی دهانتان خالق است
کی برد جان غیر آن کاو صادق است

Beware, for he that smells your mouths is the Creator:
how shall any one save his life except him that is true?

و ان آن افسوسیی کش بوی گیر
باشد اندر گور منکر یا نکیر

Woe to the scoffer whose smell shall be tested in the grave
by Munkar or Nakir!

نی دهان دزدیدن امکان ز آن مهان
نه دهان خوش کردن از دارو دهان

There is no possibility of withdrawing the mouth from those mighty ones,
or of sweetening the mouth with medicinal ointments.

آب و روغن نیست مر رو پوش را
راه حیلت نیست عقل و هوش را

There is no water and oil to cover the face,
there is no way of evasion to intelligence and sagacity.

چند کوبد زخمهای گرزشان
بر سر هر ژاژخا و مرزشان

How many a time will the blows of their maces
beat upon the head and rump of every vain gabbler!

گرز عزراییل را بنگر اثر
گر نبینی چوب و آهن در صور

Look at the effect of the mace of 'Azra'il,
if you do not see the wood and iron in forms.

هم به صورت می‌نماید گه‌گهی
ز آن همان رنجور باشد آگهی

Sometimes too they appear in form:
the patient is aware thereof.

گوید آن رنجور ای یاران من
چیست این شمشیر بر ساران من

The patient says, O my friends,
what is this sword over my head? "

ما نمی‌بینیم باشد این خیال
چه خیال است این که این هست ارتحال

"We do not see it; this must be imagined."
What fancy is this? For it is departure.

چه خیال است این که این چرخ نگون
از نهیب این خیالی شد کنون

What fancy is this, from terror of which
this inverted sphere has now become a phantom?

گرزها و تیغها محسوس شد
پیش بیمار و سرش منکوس شد

To the sick man the maces and swords became perceptible, and his head dropped down.

او همی‌بیند که آن از بهر اوست
چشم دشمن بسته ز آن و چشم دوست

He sees that that is for his sake:
the eye of foe and friend is barred from it.

حرص دنیا رفت و چشمش تیز شد
چشم او روشن گه خون‌ریز شد

Worldly greed vanished, his eye became keen:
his eye became illumined at the moment of bloodshed.

مرغ بی‌هنگام شد آن چشم او
از نتیجه‌ی کبر او و خشم او

That eye of his, from the result of his pride and his anger,
became the cock that crows unseasonably.

سر بریدن واجب آید مرغ را
کاو به غیر وقت جنباند درا

It is necessary to cut off the head of the bird
that rings the bell at the wrong time.

هر زمان نزعی است جزو جانت را
بنگر اندر نزع جان ایمانت را

At every moment your particular spirit is struggling with death:
in your spirit's death-struggle look to your faith!

عمر تو مانند همیان زر است
روز و شب مانند دینار اشمر است

Your life is like a purse of gold:
day and night are like him who counts the gold coins.

می‌شمارد می‌دهد زر بی‌وقوف
تا که خالی گردد و آید خسوف

He counts and gives the gold without stopping,
until it is emptied and there comes the eclipse.

گر ز که بستانی و ننهی به جای
اندر آید کوه ز آن دادن ز پای

If you take away from a mountain and do not put in the place,
the mountain will be demolished by that giving.

پس بنه بر جای هر دم را عوض
تا ز وَ اسْجُدْ وَ اقْتَرِبْ یابی غرض

Therefore, for every breath, put an equivalent in its place,
so that by a*nd fall to worship and draw nigh* you may gain your object.

در تمامی کارها چندین مکوش
جز به کاری که بود در دین مکوش

Do not strive so much to complete affairs:
do not strive in any affair that is not religious.

عاقبت تو رفت خواهی ناتمام
کارهایت ابتر و نان تو خام

at the end you will depart incomplete,
your affairs marred and your bread unbaked.

و آن عمارت کردن گور و لحد
نه به سنگ است و به چوب و نه لبد

And the beautifying of your grave and sepulchre
is not by means of stone and wood and plaster;

بلکه خود را در صفا گوری کنی
در منی او کنی دفن منی

Nay, but by digging for yourself a grave in purity
and burying egoism in His egoism,

خاک او گردی و مدفون غمش
تا دمت یابد مددها از دمش

And by becoming His dust and buried in love of Him,
so that your breath may gain replenishments from His breath.

گورخانه و قبه‌ها و کنگره
نبود از اصحاب معنی آن سره

A tomb with domes and turrets—
that is not good on the part of the followers of Reality.

بنگر اکنون زنده اطلس پوش را
هیچ اطلس دست‌گیرد هوش را

Look now at a living person attired in satin:
does the satin help his understanding at all?

در عذاب منکر است آن جان او
کژدم غم در دل غمدان او

His soul is in hateful torment,
the scorpion of grief is in his grief-laden heart.

از برون بر ظاهرش نقش و نگار
و ز درون ز اندیشه‌ها او زار زار

Outside, on his exterior, embroideries and decorations;
but within he is sorely lamenting from thoughts,

و آن یکی بینی در آن دلق کهن
چون نبات اندیشه و شکر سخن

While you may see another in an old patched frock,
his thoughts as the sugar-cane and his words (like) sugar.

باز گشتن به حکایت پیل

Returning to the story of the elephant

گفت ناصح بشنوید این پند من
تا دل و جانتان نگردد ممتحن

Said the sincere adviser, "Listen to this counsel of mine,
so that your hearts and souls may not be afflicted.

با گیاه و برگها قانع شوید
در شکار پیل بچگان کم روید

Be content with herbage and leaves;
do not go in chase of the young elephants.

من برون کردم ز گردون وام نصح
جز سعادت کی بود انجام نصح

I have put off from my neck the debt of admonition:
how should the end of admonition be anything but felicity?

من به تبلیغ رسالت آمدم
تا رهانم مر شما را از ندم

I came to deliver the message
that I may save you from repentance.

هین مبادا که طمع رهتان زند
طمع برگ از بیخهاتان بر کند

Beware! Let not greed waylay you,
let not greed for food tear you up by the roots!"

این بگفت و خیر بادی کرد و رفت
گشت قحط و جوعشان در راه زفت

This he said, and gave a farewell and departed;
their famine and hunger waxed great on the way.

ناگهان دیدند سوی جاده‌ای
پور پیلی فربهی نوزاده‌ای

Suddenly, in the direction of a highroad,
they espied a fat young elephant, newly born.

اندر افتادند چون گرگان مست
پاك خوردندش فرو شستند دست

They fell upon it like furious wolves,
ate it clean up, and washed their hands.

آن یکی همره نخورد و پند داد
که حدیث آن فقیرش بود یاد

One of the fellow-travellers did not eat and exhorted,
for the sayings of that dervish were remembered by him.

از کبابش مانع آمد آن سخن
بخت نو بخشد ترا عقل کهن

Those words hindered him from its roasted flesh :
old intelligence bestows on you a new fortune.

پس بیفتادند و خفتند آن همه
و آن گرسنه چون شبان اندر رمه

Then they all fell down and slept,
but the hungry one like the shepherd in the flock.

دید پیلی سهمناکی می‌رسید
اولا آمد سوی حارس دوید

He saw a frightful elephant approaching:
first she came and ran towards him who was keeping guard.

بوی می‌کرد آن دهانش را سه بار
هیچ بویی زو نیامد ناگوار

She smelt his mouth three times:
no disagreeable smell came from it.

چند باری گرد او گشت و برفت
مر و را نازرد آن شه پیل زفت

She paced round him several times and went off:
the huge queen-elephant did not harm him.

مر لب هر خفته‌ای را بوی کرد
بوی می‌آمد و را ز آن خفته مرد

She smelt the lips of every sleeper,
and the smell was coming to her from each of those slumbering men.

از کباب پیل زاده خورده بود
بر درانید و بکشتش پیل زود

He had eaten of the roasted flesh of the young elephant:
the elephant quickly tore him to pieces and killed him.

در زمان او یك به یك را ز آن گروه
می‌درانید و نبودش ز آن شکوه

At once she set about rending the people of that company one by one,
and she had no awe of it.

بر هوا انداخت هر یك را گزاف
تا همی‌زد بر زمین می‌شد شکاف

She tossed each one in the air recklessly,
so that he dashed on the earth and was cloven asunder.

ای خورنده‌ی خون خلق از راه برد
تا نیارد خون ایشانت نبرد

O drinkers of the people’s blood, leave the way,
lest their blood wage war against you.

مال ایشان خون ایشان دان یقین
ز انکه مال از زور آید در یمین

Know for sure that their property is their blood,
because property comes into one’s hand by strength.

مادر آن پیل بچگان کین کشد
پیل بچه خواره را کیفر کشد

The mother of those young elephants will exact vengeance:
retribution will slay him that eats the young elephant.

پیل بچه می‌خوری ای پاره خوار
هم بر آرد خصم پیل از تو دمار

O eater of bribes, you eat the young elephant:
from you too the Master of the elephant will wring the breath.

بوی رسوا کرد مکر اندیش را
پیل داند بوی طفل خویش را

The smell put to shame the deviser of fraud:
the elephant knows the smell of her child.

آن که یابد بوی حق را از یمن
چون نیابد بوی باطل را ز من

He that perceives the smell of God from Yemen,
how should not he perceive the smell of falsehood from me?

مصطفی چون برد بوی از راه دور
چون نیابد از دهان ما بخور

Inasmuch as Mustafa smelt from far away,
how should not he smell the odour from our mouths?

هم بیابد لیك پوشاند ز ما
بوی نیك و بد بر آید بر سما

He does smell it, but he conceals from us:
the good and bad smells go up to Heaven.

تو همی‌خسبی و بوی آن حرام
می‌زند بر آسمان سبزفام

You are sleeping,
and the smell of that unlawful deed is beating on the azure sky.

همره انفاس زشتت می‌شود
تا به بوگیران گردون می‌رود

It accompanies your foul breaths;
it ascends to the smellers in the celestial sphere.

بوی کبر و بوی حرص و بوی آز
در سخن گفتن بیاید چون پیاز

The smell of pride and the smell of greed and the smell of lust
will become, in speaking, like onions.

گر خوری سوگند من کی خورده‌ام
از پیاز و سیر تقوی کرده‌ام

If you take oath, saying, “When have I eaten them?
I have abstained from onions and garlic,”

آن دم سوگند غمازی کند
بر دماغ همنشینان بر زند

The breath of your oath will inform
and will strike upon the noses of those who sit beside you.

بس دعاها رد شود از بوی آن
آن دل کژ می‌نماید در زبان

Many prayers, then, are rejected because of the smell thereof:
the corrupt heart shows in the tongue.

اخْسَؤُا آید جواب آن دعا
چوب رد باشد جزای هر دغا

The answer to such a prayer is "*Get you gone*":
the requital for every knave is the cudgel of repulse.

گر حدیثت کج بود معنیت راست
آن کجی لفظ مقبول خداست

If your words be wrong and your meaning right,
that wrongness of expression is acceptable to God.

بیان آن که خطای محبان بهتر از صواب بیگانگان است نزد محبوب

Explaining that in the sight of the Beloved a fault committed by lovers is better than the correctness of strangers.

آن بلال صدق در بانگ نماز
حی را هی همی‌خواند از نیاز

The veracious Bilal in the call to prayer used, from ardent feeling,
to pronounce *ḥayya* as *hayya*,

تا بگفتند ای پیمبر راست نیست
این خطا اکنون که آغاز بناست

So that they said, "O Messenger, this fault is not right now
when it is the beginning of the edifice.

ای نبی و ای رسول کردگار
یك موذن کاو بود افصح بیار

O Prophet and Messenger of the Creator,
get a muezzin who speaks more correctly.

عیب باشد اول دین و صلاح
لحن خواندن لفظ حی علی الفلاح

At the commencement of religion and piety,
it is a disgrace to mispronounce *hayy ala'l-falah*."

خشم پیغمبر بجوشید و بگفت
یك دو رمزی از عنایات نهفت

The Prophet's wrath boiled up, and he gave one or two indications
of the hidden favours which God had bestowed upon Bilal,

کای خسان نزد خدا هی بلال
بهتر از صد حی و خی و قیل و قال

Saying, " O base men, in God's sight the *hayy* of Bilal
is better than a hundred *ha*'s and *kha*'s and words and phrases.

وامشورانید تا من رازتان
وانگویم آخر و آغازتان

Do not stir me to anger, lest I divulge your secret—
your end and your beginning."

گر نداری تو دم خوش در دعا
رو دعا می‌خواه ز اخوان صفا

If you have not a sweet breath in prayer,
go and beg a prayer from the pure.

امر حق تعالی به موسی علیه السلام که مرا به دهانی خوان که بدان دهان گناه نکرده‌ای

How God most High commanded Moses, on whom be peace, saying, "Call unto Me with a mouth with which you have not sinned."

گفت ای موسی ز من می‌جو پناه
با دهانی که نکردی تو گناه

He said, "O Moses,
ask Me for protection with a mouth you have not sinned with."

گفت موسی من ندارم آن دهان
گفت ما را از دهان غیر خوان

Moses said, "I have not such a mouth."
God said, "Call unto Me by the mouth of others."

از دهان غیر کی کردی گناه
از دهان غیر بر خوان کای اله

When did you sin by the mouth of others?
Invoke by the mouth of others, crying, "O God!"

آن چنان کن که دهانها مر ترا
در شب و در روزها آرد دعا

Act in such a way
that mouths may pray for you in the nights and days.

از دهانی که نکرده‌ستی گناه
و آن دهان غیر باشد عذر خواه

Ask pardon by a mouth with which you have committed no sin—
and that will be the mouth of others—

یا دهان خویشتن را پاك كن
روح خود را چابك و چالاك كن

Or make your own mouth pure;
make your spirit alert and nimble.

ذکر حق پاك است چون پاکی رسید
رخت بر بندد برون آید پلید

Praise of God is pure:
when purity has come, defilement packs and goes out.

می‌گریزد ضدها از ضدها
شب گریزد چون بر افروزد ضیا

Contraries flee from contraries:
night flees when the light shines forth.

چون در آید نام پاك اندر دهان
نی پلیدی ماند و نی اندهان

When the pure Name comes into the mouth,
neither impurity remains nor sorrows.

بیان آن که اللّه گفتن نیازمند عین لبیك گفتن حق است

Showing that the supplicant's invocation of God is essentially the same thing as God's response to him

آن یکی اللّه می‌گفتی شبی
تا که شیرین می‌شد از ذکرش لبی

One night a certain man was crying "Allah!"
till his lips were growing sweet with praise of Him.

گفت شیطان آخر ای بسیار گو
این همه اللّه را لبیك كو

The Devil said, "Please, O garrulous one,
where is the 'Here am I' to all this 'Allah'?

می‌نیاید یك جواب از پیش تخت
چند اللّه می‌زنی با روی سخت

Not a single response is coming from the Throne:
how long will you cry 'Allah' with grim face?"

او شکسته دل شد و بنهاد سر
دید در خواب او خضر را در خضر

He became broken-hearted and laid down his head:
in a dream he saw Khadir amidst the verdure.

گفت هین از ذکر چون وامانده‌ای
چون پشیمانی از آن کش خوانده‌ای

He said, "Listen, you have held back from praising God:
how is it that you repent of having called unto Him?"

گفت لبیکم نمی‌آید جواب
ز آن همی‌ترسم که باشم رد باب

He said, "No Here am I is coming to me in response,
hence I fear that I may be driven away from the Door."

گفت آن اللّه تو لبیك ماست
و آن نیاز و درد و سوزت پیك ماست

He said, "That 'Allah' of yours is My 'Here am I,' and that supplication
and grief and ardour of yours is My messenger.

حیله‌ها و چاره جوییهای تو
جذب ما بود و گشاد این پای تو

Your shifts and attempts to find a means were My drawing,
and released your feet.

ترس و عشق تو کمند لطف ماست
زیر هر یا رب تو لبیکهاست

Your fear and love are the noose to catch My favour:
beneath every 'O Lord' is many a 'Here am I'."

جان جاهل زین دعا جز دور نیست
ز انکه یا رب گفتنش دستور نیست

Far from this prayer is the soul of the fool,
because to him it is not permitted to cry "O Lord."

بر دهان و بر دلش قفل است و بند
تا نناله با خدا وقت گزند

On his mouth and heart are lock and bolt,
to the end that he may not moan unto God in the hour of bale.

داد مر فرعون را صد ملك و مال
تا بکرد او دعوی عز و جلال

He gave to Pharaoh hundredfold possessions and riches,
so that he claimed might and majesty.

در همه عمرش ندید او درد سر
تا نناله سوی حق آن بد گهر

In his whole life that man of evil nature felt no headache,
lest he should moan unto God.

داد او را جمله ملك این جهان
حق ندادش درد و رنج و اندهان

God gave him all the empire of this world,
He did not give him grief and pain and sorrows.

درد آمد بهتر از ملك جهان
تا بخوانی مر خدا را در نهان

Grief is better than the empire of the world,
so that you may call unto God in secret.

خواندن بی‌درد از افسردگی است
خواندن با درد از دل بردگی است

The call of the griefless is from a frozen heart,
the call of the grieving one is from rapture:

آن کشیدن زیر لب آواز را
یاد کردن مبدا و آغاز را

To withdraw the voice under the lips,
to bear in mind origin and beginning;

آن شده آواز صافی و حزین
ای خدا وی مستغاث و ای معین

The voice become pure and sad, "O God!"
and "O You whose help is sought!" and "O Helper!"

ناله‌ی سگ در رهش بی‌جذبه نیست
ز انکه هر راغب اسیر ره زنی است

The moan of a dog for His sake is not void of attraction,
because everyone who desires is a brigand's captive—

چون سگ کهفی که از مردار رست
بر سر خوان شهنشاهان نشست

As the dog of the Cave, this was freed from carrion
and sat at the table of the emperors:

تا قیامت می‌خورد او پیش غار
آب رحمت عارفانه بی‌تغار

Until the Resurrection, before the Cave
it is drinking in Gnostic wise without pot the water of mercy.

ای بسا سگ پوست کاو را نام نیست
لیك اندر پرده بی‌آن جام نیست

Oh, there is many a one in a dog's skin, who has no name,
yet is not without that cup in secret.

جان بده از بهر این جام ای پسر
بی‌جهاد و صبر کی باشد ظفر

Give your life for this cup, O son:
how may victory be without warfare and patience?

صبر کردن بهر این نبود حرج
صبر کن کالصبر مفتاح الفرج

To show patience for the sake of this is no hardship:
show patience, for patience is the key to joy.

زین کمین بی‌صبر و حزمی کس نجست
حزم را خود صبر آمد پا و دست

From this ambush none escaped without some patience and prudence:
to prudence, indeed, patience is the foot and hand.

حزم کن از خورد کاین زهرین گیاست
حزم کردن زور و نور انبیاست

Exercise prudence in eating, for this is poisonous herbage:
to exercise prudence is the strength and light of the prophets.

کاه باشد کاو به هر بادی جهد
کوه کی مر باد را وزنی نهد

He that jumps at every breath of wind is straw,
how should the mountain attach any weight to the wind?

هر طرف غولی همی‌خواند ترا
کای برادر راه خواهی هین بیا

On every side a ghoul is calling you—
"Hark, O brother, you wish the way, come.

رهنمایم همرهت باشم رفیق
من قلاووزم در این راه دقیق

I will show the way, I will be your kind fellow-traveller,
I am the guide on this intricate path."

نی قلاووز است و نی ره داند او
یوسفا کم رو سوی آن گرگ خو

She is not the guide, and she does not know the way.
O Joseph, do not go towards that wolfish one!

حزم این باشد که نفریبد ترا
چرب و نوش و دامهای این سرا

Prudence is this, that you be not beguiled
by the fat things and sweets and snares of the World;

که نه چربش دارد و نی نوش او
سحر خواند می‌دمد در گوش او

For she has neither fat nor sweet:
she chants spells of magic and breathes into your ear,

که بیا مهمان ما ای روشنی
خانه آن تست و تو آن منی

Saying, "Come in as my guest, O light:
the house is yours, and you are mine."

حزم آن باشد که گویی تخمه‌ام
یا سقیمم خسته‌ی این دخمه‌ام

Prudence is this, that you say, "I have indigestion" or "I am ill,
I am a sick man in this charnel-house";

یا سرم درد است درد سر ببر
یا مرا خوانده ست آن خالو پسر

Or " My head aches: take away my headache,"
or "the son of my maternal uncle has invited me"—

ز انکه یك نوشت دهد با نیشها
که بکارد در تو نوشش ریشها

For she will give you honey with stings,
so that her honey will plant in you sores.

زر اگر پنجاه اگر شصتت دهد
ماهیا او گوشت در شستت دهد

Whether she give you fifty or sixty gold,
she gives you, O fish, flesh on a hook.

گر دهد خود کی دهد آن پر حیل
جوز پوسیده ست گفتار دغل

If she gives, when does that deceitful one really give?
The words of the swindler are empty walnuts.

ژغژغ آن عقل و مغزت را برد
صد هزاران عقل را یك نشمرد

Their rattling robs you of understanding and brain
and does not reckon myriads of understandings as one.

یار تو خورجین تست و کیسه‌ات
گر تو رامینی مجو جز ویسه‌ات

Your bag and your purse are your friend,:
if you are Ramin, seek none but your Wisa.

ویسه و معشوق تو هم ذات تست
وین برونیها همه آفات تست

It is your essential self that is your Wisa and beloved,
and all these external things are banes to you.

حزم آن باشد که چون دعوت کنند
تو نگویی مست و خواهان منند

Prudence is this, that when they invite you,
you should not say, "They are enamored and fond of me."

دعوت ایشان صفیر مرغ دان
که کند صیاد در مکمن نهان

Know that their invitation is the bird's whistle
which the fowler gives concealed in place of ambush:

مرغ مرده پیش بنهاده که این
می‌کند این بانگ و آواز و حنین

He has put forward a dead bird,
that this is making this plaintive noise and cry.

مرغ پندارد که جنس اوست او
جمع آید بر دردشان پوست او

The birds think he is one of their kind:
they gather round, and he rends their skins

جز مگر مرغی که حزمش داد حق
تا نگردد گیج آن دانه و ملق

Except, no doubt, the bird on which God has bestowed prudence,
so that it may not be fooled by that bait and enticement.

هست بی‌حزمی پشیمانی یقین
بشنو این افسانه را در شرح این

Imprudence is assuredly repentance.
Hear the following story in explanation of this.

فریفتن روستایی شهری را و به دعوت خواندن به لابه و الحاح بسیار

How the countryman deceived the townsman and invited him with humble entreaties and great importunity.

ای برادر بود اندر ما مضی
شهریی با روستایی آشنا

In the past, O brother,
there was a townsman intimate with a countryman.

روستایی چون سوی شهر آمدی
خرگه اندر کوی آن شهری زدی

Whenever the countryman came to town,
he would pitch his tent in the street of the townsman.

دو مه و سه ماه مهمانش بدی
بر دکان او و بر خوانش بدی

He would be his guest for two or three months,
he would be in his shop and at his table,

هر حوایج را که بودیش آن زمان
راست کردی مرد شهری رایگان

And the townsman would provide, free of cost,
everything that he wanted during that time.

رو به شهری کرد و گفت ای خواجه تو
هیچ می‌نایی سوی ده فرجه جو

He turned to the townsman and said,
"Sire, are you never coming to the country for a holiday?

الله الله جمله فرزندان بیار
کاین زمان گلشن است و نو بهار

Bring all your children, in God's name,
for this is the time of the rose-garden and the springtide;

یا به تابستان بیا وقت ثمر
تا ببندم خدمتت را من کمر

Or come in summer, in the fruit-season,
that I may brace my belt to do you service.

خیل و فرزندان و قومت را بیار
در ده ما باش سه ماه و چهار

Bring your retinue and your children and kinsfolk,
and stay in our village three or four months,

که بهاران خطه‌ی ده خوش بود
کشت زار و لاله‌ی دل کش بود

For in spring the countryside is pleasant;
there are sown fields and lovely anemones."

وعده دادی شهری او را دفع حال
تا بر آمد بعد وعده هشت سال

The townsman was putting him off with promises,
until eight years had elapsed since the promise.

او به هر سالی همی‌گفتی که کی
عزم خواهی کرد کامد ماه دی

Every year he would say, "When will you set out on the journey?—for
the month of December is come,"

او بهانه ساختی کامسالمان
از فلان خطه بیامد میهمان

And he would make an excuse, saying,
"This year we have a guest who has come from such and such a district;

سال دیگر گر توانم وارهید
از مهمات آن طرف خواهم دوید

Next year I will run to that part,
if I can escape from the pressing affairs."

گفت هستند آن عیالم منتظر
بهر فرزندان تو ای اهل بر

He said, "My family are expecting your children,
O benefactor."

باز هر سالی چو لکلك آمدی
تا مقیم قبه‌ی شهری شدی

Every year he was coming back, like the stork,
to reside in the townsman's pavilion,

خواجه هر سالی ز زر و مال خویش
خرج او کردی گشادی بال خویش

And every year the Khwaja
would spend his gold and wealth upon him and open his wings.

آخرین کرت سه ماه آن پهلوان
خوان نهادش بامدادان و شبان

On the last occasion,
that paladin set dishes before him at morn and eve for three months.

از خجالت باز گفت او خواجه را
چند وعده چند بفریبی مرا

From shame he again said to the Khwaja,
"How long promises? How long will you deceive me?"

گفت خواجه جسم و جانم وصل جوست
لیك هر تحویل اندر حکم هوست

The Khwaja said, "My body and soul are eager for the meeting,
but every change depends on the decree of Him.

آدمی چون کشتی است و بادبان
تا کی آرد باد را آن باد ران

Man is like a ship or sail:
to see when the Driver of the wind shall send the breeze."

باز سوگندان بدادش کای کریم
گیر فرزندان بیا بنگر نعیم

Once more he adjured him, crying, "O generous man,
take your children and come and behold the pleasures."

دست او بگرفت سه کرت به عهد
کالله الله زو بیا بنمای جهد

He took his hand three times in covenant, saying,
"In God's name, come quickly, make the utmost effort!"

بعد ده سال و به هر سالی چنین
لابه‌ها و وعده‌های شکرین

After ten years—and every year
the same sugared entreaties and promises—

کودکان خواجه گفتند ای پدر
ماه و ابر و سایه هم دارد سفر

The Khwaja's children said, "O father,
the moon and the clouds and the shadows too have their journeys.

حقها بر وی تو ثابت کرده‌ای
رنجها در کار او بس برده‌ای

You have laid obligations on him;
you have taken great pains on his account,

او همی‌خواهد که بعضی حق آن
واگزارد چون شوی تو میهمان

And he wishes to repay some part of that obligation
when you become his guest.

بس وصیت کرد ما را او نهان
که کشیدش سوی ده لابه‌کنان

He gave us many injunctions in secret:
'Bring him to the country,' said he, 'coaxing him!'"

گفت حق است این ولی ای سیبویه
اتق من شر من أحسنت الیه

He said, "This is true, but, O Sibawayh, be on your guard
against the malice of him to whom you have shown kindness.

دوستی تخم دم آخر بود
ترسم از وحشت که آن فاسد شود

Friendship is the seed of the last breath:
I fear that it may be corrupted by estrangement."

صحبتی باشد چو شمشیر قطوع
همچو دی در بوستان و در زروع

There is a friendship like a cutting sword,
as December in the gardens and cornfields ;

صحبتی باشد چو فصل نو بهار
زو عمارتها و دخل بی‌شمار

There is a friendship like the season of spring,
from which restorations and produce incalculable.

حزم آن باشد که ظن بد بری
تا گریزی و شوی از بد بری

Prudence is this; that you think evil,
so that you may flee and become quit of evil.

حزم سوء الظن گفته است آن رسول
هر قدم را دام می‌دان ای فضول

The Prophet has said, “Prudence is thinking evil”:
know that for every footstep there is a snare, O fool!

روی صحرا هست هموار و فراخ
هر قدم دامی است کم ران اوستاخ

The surface of the plateau is level and broad,
every step there is a snare : do not advance boldly.

270 آن بز کوهی دود که دام کو
چون بتازد دامش افتد در گلو

The mountain-goat runs on, saying; “Where is the snare?”
As it speeds onward; the snare lights on its throat.

آن که می‌گفتی که کو اینك ببین
دشت می‌دیدی نمی‌دیدی کمین

O you who said “Where?” look and see!
You saw the plain; you did not see the ambush.

بی‌کمین و دام و صیاد ای عیار
دنبه کی باشد میان کشتزار

Without ambush and snare and hunter, O cunning one,
how should there be a sheep’s tail amidst the wheat field?

آن که گستاخ آمدند اندر زمین
استخوان و کله‌هاشان را ببین

They that came along boldly on the earth—
see their bones and skulls!

چون به گورستان روی ای مرتضی
استخوانشان را بپرس از ما مضی

When you go to the graveyard, O you with whom God is pleased,
ask their bones concerning that which is past,

275 تا به ظاهر بینی آن مستان کور
چون فرو رفتند در چاه غرور

That you may see clearly how those blind intoxicated men
went down into the pit of arrogance.

چشم اگر داری تو کورانه میا
ور نداری چشم دست آور عصا

If you have eyes, do not walk blindly;
and if you have not eyes, take a staff in your hand.

آن عصای حزم و استدلال را
چون نداری دید می‌کن پیشوا

When you have not the staff of prudence and judgement,
make the eye your leader;

ور عصای حزم و استدلال نیست
بی‌عصا کش بر سر هر ره مه‌ایست

And if there is no staff of prudence and logic,
do not stand on every road without a guide.

گام ز آن سان نه که نابینا نهد
تا که پا از چاه و از سگ وارهد

Step in the same fashion as a blind man steps,
in order that your foot may escape from the pit and the dog.

280 لرزلرزان و به ترس و احتیاط
می‌نهد پا تا نیفتد در خباط

He plants his foot tremblingly and with fear and precaution,
so that he may not fall into derangement.

ای زدودی جسته در ناری شده
لقمه جسته لقمه‌ی ماری شده

O you who have jumped away from some smoke and fallen into a fire,
you who have sought a mouthful and become a mouthful for a snake,

قصه‌ی اهل سبا و طاغی کردن نعمت ایشان را

Story of the people of Saba and how prosperity made them obstinate

تو نخواندی قصه‌ی اهل سبا
یا بخواندی و ندیدی جز صدا

You have not read the story of the people of Saba.
Or you have read it and seen nothing but the echo.

از صدا آن کوه خود آگاه نیست
سوی معنی هوش که را راه نیست

The mountain itself is not aware of the echo:
the mind of the mountain has no sense of the meaning.

او همی بانگی کند بی‌گوش و هوش
چون خمش کردی تو او هم شد خموش

Without ear and mind, it goes on making a noise;
when you are silent, it also becomes silent.

داد حق اهل سبا را بس فراغ
صد هزاران قصر و ایوانها و باغ

God bestowed on the people of Saba much ease—
myriads of castles and palaces and orchards.

شکر آن نگزاردند آن بد رگان
در وفا بودند کمتر از سگان

Those ill-natured ones rendered no thanks for that:
in fidelity they were less than dogs.

مر سگی را لقمه‌ی نانی ز در
چون رسد بر در همی‌بندد کمر

When to a dog there comes from the door a piece of bread,
he will gird up his loins at the door.

پاسبان و حارس در می‌شود
گر چه بر وی جور و سختی می‌رود

He will become the watcher and guardian of the door,
even though violence and hard treatment befall him.

هم بر آن در باشدش باش و قرار
کفر دارد کرد غیری اختیار

Still will he stay and abide at that door:
he will deem it ingratitude to prefer another.

ور سگی آید غریبی روز و شب
آن سگانش می‌کنند آن دم ادب

And, if a strange dog comes by day or night,
the dogs there will at once teach him a lesson,

که برو آن جا که اول منزل است
حق آن نعمت گروگان دل است

Saying, “Go to the place that is your first lodging:
obligation for that kindness is the heart’s pledge.”

می‌گزندش که برو بر جای خویش
حق آن نعمت فرو مگذار بیش

They will bite him, saying, “Go to your place,
and do not any more leave the obligation for that kindness.”

از در دل و اهل دل آب حیات
چند نوشیدی و وا شد چشمهات

From the door of the spirit and spiritual men
how long did you drink the water of life, and yours eyes were opened!

بس غذای سکر و وجد و بی‌خودی
از در اهل دلان بر جان زدی

Much food from the door of the spiritual,
of intoxication and ecstasy and selflessness, did you cast upon your soul.

باز این در را رها کردی ز حرص
گرد هر دکان همی‌گردی چو خرس

Afterwards, through greed, you did abandon that door,
and you are going round about every shop, like a bear.

بر در آن منعمان چرب دیگ
می‌دوی بهر ثرید مرده‌ریگ

For the sake of worthless crust of bread (*tharid*)
you are running to the doors of those patrons whose pots are fat.

چربش اینجا دان که جان فربه شود
کار ناامید اینجا به شود

Know that here the “fat” is that the soul becomes fat,
and here the plight of the desperate is made good.

جمع آمدن اهل آفت هر صباحی در صومعه‌ی عیسی علیه السلام جهت طلب شفا به دعای او

How the smitten would assemble every morning at the door of the cell of Jesus, on whom be peace, craving to be healed through his prayer.

صومعه‌ی عیساست خوان اهل دل
هان و هان ای مبتلا این در مهل

The table of the spiritual is the cell of Jesus:
O afflicted one, beware, beware! Do not forsake this door!

جمع گشتندی ز هر اطراف خلق
از ضریر و لنگ و شل و اهل دلق

From all sides the people would gather—
blind and lame and palsied and clothed in rags—

بر در آن صومعه عیسی صباح
تا به دم اوشان رهاند از جناح

At the door of the cell of Jesus in the morning,
that he by his breath might deliver them from tribulation.

او چو فارغ گشتی از اوراد خویش
چاشتگه بیرون شدی آن خوب کیش

As soon as he finished his litanies,
that man of goodly religion would go forth at morningtide,

جوق جوقی مبتلا دیدی نزار
شسته بر در در امید و انتظار

And would see troops of afflicted feeble folk
seated at the door in hope and expectancy.

گفتی ای اصحاب آفت از خدا
حاجت این جملگانتان شد روا

He would say, “O you that are smitten,
the desires of all you here present have been granted by God.

هین روان گردید بی‌رنج و عنا
سوی غفاری و اکرام خدا

Listen, set off and go without pain or trouble
towards the forgiveness and kindness of God.”

جملگان چون اشتران بسته پای
که گشایی زانوی ایشان به رای

All, like tethered camels
whose knees you unbind with foresight,

خوش دوان و شادمان سوی خان
از دعای او شدندی پا دوان

At his prayer would begin to run on their feet,
hastening gladly and joyously to their homes.

آزمودی تو بسی آفات خویش
یافتی صحت از این شاهان کیش

You have experienced many maladies in yourself,
and have gained health from these kings of religion.

چند آن لنگی تو رهوار شد
چند جانت بی‌غم و آزار شد

How often has your limping been turned into a smooth gait,
how often has your soul been made void of grief and pain !

ای مغفل رشته‌ای بر پای بند
تا ز خود هم گم نگردی ای لوند

O heedless one, tie a string to your foot,
that you may not become lost to yourself even, O sluggard !

ناسپاسی و فراموشی تو
یاد ناورد آن عسل نوشی تو

Your ingratitude and forgetfulness
did not call to mind your drinking of honey.

لاجرم آن راه بر تو بسته شد
چون دل اهل دل از تو خسته شد

Necessarily, that way became barred to you,
since the hearts of the “men of heart” were made sore by you.

زودشان دریاب و استغفار کن
همچو ابری گریه‌های زار کن

Quickly overtake them and ask pardon of God;
weep lamentably like a cloud,

تا گلستانشان سوی تو بشکفد
میوه‌های پخته بر خود واکفد

In order that their rose-garden may open its blossoms to you,
and that the ripe fruits may burst and reveal themselves.

هم بر آن در گرد کم از سگ مباش
با سگ کهف ار شده‌ستی خواجه‌تاش

Pace round that same door: do not be less than a dog,
if you have become a fellow-servant with the dog of the Cave,

چون سگان هم مر سگان را ناصحند
که دل اندر خانه‌ی اول ببند

Because even dogs admonish dogs, saying,
“Fix your heart on your first home,

آن در اول که خوردی استخوان
سخت گیر و حق گزار آن را ممان

Hold fast to the first door where you did eat bones,
and fulfill your obligation : do not leave that.”

می‌گزندش کز ادب آن جا رود
وز مقام اولین مفلح شود

They keep biting him, that from a sense of duty
he may go thither and be prospered by his first abode.

می‌گزندش کای سگ طاغی برو
با ولی نعمتت یاغی مشو

They bite him, saying, “O naughty dog, Go!
Do not become an enemy to your benefactor.

بر همان در همچو حلقه بسته باش
پاسبان و چابك و برجسته باش

Be attached, like the door-ring, to that same door;
keep watch and be nimble and ready to spring.

صورت نقض وفای ما مباش
بی‌وفایی را مکن بی‌هوده فاش

Do not be the type of our breaking faith;
do not recklessly make disloyalty notorious.

مر سگان را چون وفا آمد شعار
رو سگان را ننگ و بد نامی میار

Since fidelity is the badge by which the dogs are known,
Go and do not bring disgrace and ill-fame upon the dogs.”

بی‌وفایی چون سگان را عار بود
بی‌وفایی چون روا داری نمود

Inasmuch as unfaithfulness has been a disgrace to dogs,
how should you deem it right to show unfaithfulness?

حق تعالی فخر آورد از وفا
گفت من اوفی بعهد غیرنا

The high God has boasted of faithfulness: He has said,
“*Who but I am most faithful in keeping a promise*?”

بی‌وفایی دان وفا با رد حق
بر حقوق حق ندارد کس سبق

Know that faithfulness with rejection of God is unfaithfulness:
no one has precedence over God’s rights.

حق مادر بعد از آن شد کان کریم
کرد او را از جنین تو غریم

Your mother’s right arose after that Bounteous One
had made her indebted for your embryo.

صورتی کردت درون جسم او
داد در حملش و را آرام و خو

He bestowed on you a form within her body;
He gave ease to her during pregnancy and accustomed her.

همچو جزو متصل دید او ترا
متصل را کرد تدبیرش جدا

She deemed you as a part joined;
His providence separated that which was joined.

حق هزاران صنعت و فن ساخته ست
تا که مادر بر تو مهر انداخته ست

God has prepared thousands of artifices and contrivances,
so that your mother has thrown love upon you.

پس حق حق سابق از مادر بود
هر که آن حق را نداند خر بود

Therefore God’s right is prior to the mother:
whoever does not recognise that right is an ass.

آن که مادر آفرید و ضرع و شیر
با پدر کردش قرین آن خود مگیر

Do not even admit that He created mother, breast, and milk,
and united her with the father!

ای خداوند قدیم احسان تو
آن که دانم و آن که نه هم آن تو

O Lord, O You whose beneficence is eternal,
Yours is both that which I know and that which I know not.

تو بفرمودی که حق را یاد کن
ز انکه حق من نمی‌گردد کهن

You did command, saying, "Remember God,
because My right shall never grow old.

یاد کن لطفی که کردم آن صبوح
با شما از حفظ در کشتی نوح

Remember the kindness which I did to you that morn
by protecting in the ship of Noah.

پیله بابایانتان را آن زمان
دادم از طوفان و از موجش امان

At that time I gave your fathers protection
from the Flood and from its waves.

آب آتش خو زمین بگرفته بود
موج او مر اوج که را می‌ربود

Water, like fire in nature, had covered the earth:
its waves were sweeping away the highest peaks of the mountains.

حفظ کردم من نکردم ردتان
در وجود جد جد جدتان

I protected you; I did not spurn you,
in the bodies of the ancestors of the ancestors of your ancestors.

چون شدی سر پشت پایت چون زنم
کارگاه خویش ضایع چون کنم

Now that you have come to the head, how should I smite
the sole of your foot? How should I let My workshop go to waste?

چون فدای بی‌وفایان می‌شوی
از گمان بد بدان سو می‌روی

How are you becoming devoted to the unfaithful
and going in that direction from ill thoughts?

من ز سهو و بی‌وفاییها بری
سوی من آیی گمان بد بری

I am clear of negligence and infidelities,
you come to Me and think evil.

این گمان بد بر آن جا بر که تو
می‌شوی در پیش همچون خود دو تو

Think this evil thought against the place
where you cringe before one like yourself.

بس گرفتی یار و همراهان زفت
گر ترا پرسم که کو گویی که رفت

You got many powerful friends and companions:
if I ask you, 'Where?' you will say, 'He is gone.'

یار نیکت رفت بر چرخ برین
یار فسقت رفت در قعر زمین

Your good friend is gone up to the highest Heaven;
your wicked friend is gone to the bottom of the earth.

تو بماندی در میانه آن چنان
بی‌مدد چون آتشی از کاروان

You are left in the middle so helpless,
like a fire from a caravan."

دامن او گیر ای یار دلیر
کاو منزه باشد از بالا و زیر

O valiant friend, lay hold of the skirt of Him
who is exempt from "above" and "below."

نی چو عیسی سوی گردون بر شود
نی چو قارون در زمین اندر رود

Neither does He ascend to Heaven, like Jesus,
nor go into the earth, like Qarun.

با تو باشد در مکان و بی‌مکان
چون بمانی از سرا و از دکان

He is with you in space and in the spaceless
when you leave house and shop behind.

او بر آرد از کدورتها صفا
مر جفاهای ترا گیرد وفا

He brings forth purity from defilements;
He takes your acts of wrong as faithful performance.

چون جفا آری فرستد گوشمال
تا ز نقصان واروی سوی کمال

When you commit wrong, He sends chastisement,
to the end that you may go back from imperfection towards perfection.

چون تو وردی ترک کردی در روش
بر تو قبضی آید از رنج و تبش

When you have neglected a part of your prayers in the Way,
there comes over you a painful and hot feeling of contraction.

آن ادب کردن بود یعنی مکن
هیچ تحویلی از آن عهد کهن

That is the corrective act, meaning,
"Do not make any change in the ancient covenant

پیش از آن کاین قبض زنجیری شود
این که دل گیری است پا گیری شود

Before this contraction shall become a chain,
this which grips the heart shall become a fetter gripping the foot."

رنج معقولت شود محسوس و فاش
تا نگیری این اشارت را به لاش

Your mental pain shall become perceptible to the senses and manifest.
See that you do not hold this indication as naught.

در معاصی قبضها دلگیر شد
قبضها بعد از اجل زنجیر شد

The contractions in sins affect the heart;
after death contractions become chains.

نعط من أعرض هنا عن ذكرنا
عيشه ضنكا و نجزي بالعمى

Whoever here shall turn his back upon Our commemoration,
We shall give him a straitened life and reward him with blindness."

دزد چون مال کسان را می‌برد
قبض و دل تنگی دلش را می‌خلد

When a thief is carrying off people's property,
contraction and tightening of heart prick his heart,

او همی‌گوید عجب این قبض چیست
قبض آن مظلوم کز شرت گریست

He says, "I wonder what this contraction is":
"The contraction of the injured person who wept at your wickedness."

چون بدین قبض التفاتی کم کند
باد اصرار آتشش را دم کند

When he pays no regard to this contraction,
the wind of perseverance blows its fire.

قبض دل قبض عوان شد لاجرم
گشت محسوس آن معانی زد علم

The contraction that grips the heart turns into the grip of the policeman:
inevitably those ideas become sensible and display themselves.

غصه‌ها زندان شده‌ست و چار میخ
غصه بیخ است و بروید شاخ بیخ

The sorrowss have become prison and the cross:
the sorrow is the root, and the root produces boughs.

بیخ پنهان بود هم شد آشکار
قبض و بسط اندرون بیخی شمار

The root was hidden, it is revealed.
Consider inward contraction and expansion as a root.

چون که بیخ بد بود زودش بزن
تا نروید زشت خاری در چمن

When it is a bad root, strike it quickly,
so that an ugly thorn may not grow in the garden.

قبض دیدی چاره‌ی آن قبض کن
ز انکه سرها جمله می‌روید ز بن

You have felt the contraction: seek a remedy for it,
because all heads grow from the bottom.

بسط دیدی بسط خود را آب ده
چون بر آید میوه با اصحاب ده

You have felt the expansion: water your expansion,
and when the fruit appears, give it to your friends.

باقی قصه‌ی اهل سبا

The remainder of the Story of the people of Saba

آن سبا ز اهل صبا بودند و خام
کارشان کفران نعمت با کرام

Saba were folk given over to dalliance and foolishness;
it was their practice to show ingratitude to the generous.

باشد آن کفران نعمت در مثال
که کنی با محسن خود تو جدال

By way of illustration,
it would be ingratitude to dispute with your benefactor,

که نمی‌باید مرا این نیکوی
من برنجم زین چه رنجه می‌شوی

Saying, "I do not want this kindness, I am annoyed by it:
why are you troubling me?

لطف کن این نیکویی را دور کن
من نخواهم چشم زودم کور کن

Do a favour, take away this kindness;
I do not desire an eye: blind me at once!"

پس سبا گفتند باعد بیننا
شیننا خیر لنا خذ زیننا

Hence the people of Saba said, "put a far distance between us:
our blemish is better for us, take away our adornment.

ما نمی‌خواهیم این ایوان و باغ
نه زنان خوب و نه امن و فراغ

We do not desire these palaces and orchards,
nor fair women nor that safety and ease.

شهرها نزدیك همدیگر بد است
آن بیابان است خوش کانجا دد است

Towns near to each other are bad;
the desert, where the wild beasts are, is good."

یطلب الإنسان في الصیف الشتا
فإذا جاء الشتاء أنكر ذا

Man craves winter in summer,
and when winter comes, he likes it not,

فهو لا یرضی بحال أبدا
لا بضیق لا بعیش رغدا

for he is never content with any state,
neither with poverty nor with a life of plenty.

قُتِلَ الْإِنْسانُ ما أكفره
كلما نالَ هدی أنكره

May Man be killed! How ungrateful he is!
Whenever he obtains guidance, he spurns it.

نفس زین سان است ز آن شد کشتنی
اقتلوا أنفسكم گفت آن سنی

The carnal soul is of this sort, hence it ought to be killed:
that Exalted One has said, "*Kill yourselves*."

خار سه سویه است هر چون کش نهی
در خلد وز زخم او تو کی جهی

It is a three sided thorn: however you may place it, it will pierce,
and how will you escape from its stab?

آتش ترك هوا در خار زن
دست اندر یار نیکو کار زن

Set the thorn on fire with renunciation of sensual passion,
and cling to the righteous friend.

چون ز حد بردند اصحاب سبا
که به پیش ما وبا به از صبا

When the people of Saba carried beyond bounds,
saying, "In our opinion, pestilence is better than the zephyr,"

ناصحانشان در نصیحت آمدند
از فسوق و کفر مانع می‌شدند

Their counsellors began to admonish
and restrain from impiety and ingratitude;

قصد خون ناصحان می‌داشتند
تخم فسق و کافری می‌کاشتند

They sought to take the lives of their counsellors,
and sowed the seed of impiety and ingratitude.

چون قضا آید شود تنگ این جهان
از قضا حلوا شود رنج دهان

When the consequence comes to pass, this world becomes cramped;
by the consequence sweetmeat becomes anguish to the mouth.

گفت إذا جاء القضاء ضاق الفضا
تحجبُ الأبصار إِذا جاء القضاء

He said, "When the Consequence comes, the expanse is narrow;
when the Consequence comes, the eyes are veiled."

چشم بسته می‌شود وقت قضا
تا نبیند چشم کحل چشم را

The eye is bandaged at the time of the Consequence,
so that the eye does not see the eye's salve.

مکر آن فارس چو انگیزید گرد
آن غبارت ز استغاثت دور کرد

When the cunning of that Horseman has raised the dust,
the dust keeps you off from calling for aid.

سوی فارس رو مرو سوی غبار
ور نه بر تو کوبد آن مکر سوار

Go towards the Horseman, not towards the dust;
else the cunning of the Rider will beat upon you.

گفت حق آن را که این گرگش بخورد
دید گرد گرگ چون زاری نکرد

God said, "He whom this wolf devoured, he saw the wolf's dust:
how did not he make piteous moan?"

او نمی‌دانست گرد گرگ را
با چنین دانش چرا کرد او چرا

Did not he know the wolf's dust?
With such knowledge, why did he graze?

گوسفندان بوی گرگ با گزند
می‌بدانند و به هر سو می‌خزند

Sheep know the smell of the harmful wolf
and creep away in every direction.

مغز حیوانات بوی شیر را
می‌بداند ترك می‌گوید چرا

The brain of animals knows the smell of the lion
and bids farewell to grazing.

بوی شیر خشم دیدی باز گرد
با مناجات و حذر انباز گرد

You have smelt the lion of wrath. Turn back!
Consort with prayer and dread!

وانگشتند آن گروه از گرد گرگ
گرگ محنت بعد گرد آمد سترگ

That multitude did not turn back from the wolf's dust,
and after the dust the wolf of tribulation came on in his might.

بر درید آن گوسفندان را به خشم
که ز چوپان خرد بستند چشم

In wrath he tore to pieces those sheep
which shut their eyes to the shepherd, Wisdom.

چند چوپانشان بخواند و نامدند
خاك غم در چشم چوپان می‌زدند

How oft did the shepherd call them! And they came not:
they were throwing the dust of resentment in the eyes of the shepherd,

که برو ما از تو خود چوپان‌تریم
چون تبع گردیم هر یك سروریم

Saying, " Go: we ourselves are better shepherds than you.
How should we become: followers? We are chieftains, every one.

طعمه‌ی گرگیم و آن یار نه
هیزم ناریم و آن عار نه

We are food for the wolf, and we are not for the Friend;
we are fuel for the Fire, and we are not for dishonour."

حمیتی بد جاهلیت در دماغ
بانگ شومی بر دمنشان کرد زاغ

A heathen pride was in their brains:
the raven croaked disaster over the traces of their habitation.

بهر مظلومان همی‌کندند چاه
در چه افتادند و می‌گفتند آه

They were digging a pit for the oppressed:
they fell into the pit, crying "Alas !"

پوستین یوسفان بشکافتند
آن چه می‌کردند یك یك یافتند

They tore the coats of the Josephs,
and that which they gave they got, piece by piece.

کیست آن یوسف دل حق جوی تو
چون اسیری بسته اندر کوی تو

Who is that Joseph? Your God-seeking heart,
bound as a captive in your abode.

جبرئیلی را بر استن بسته‌ای
پر و بالش را به صد جا خسته‌ای

You have bound a Gabriel on a pillar;
you have wounded his wings and plumes in a hundred places.

پیش او گوساله بریان آوری
که کشی او را به کهدان آوری

You set before him a roasted calf,
you fetch straw and bring him to the straw-barn,

که بخور این است ما را لوت و پوت
نیست او را جز لقاء الله قوت

Saying, "Eat; this is a dainty meal for us,"
for him there is no food but meeting God face to face.

زین شکنجه و امتحان آن مبتلا
می‌کند از تو شکایت با خدا

On account of this torment and tribulation
that afflicted is complaining of you to God,

کای خدا افغان از این گرگ کهن
گویدش نك وقت آمد صبر کن

Crying, "O God, deliver from this old wolf!"
He says to it, "Lo, the hour is come: have patience.

داد تو واخواهم از هر بی‌خبر
داد که دهد جز خدای دادگر

I will demand justice for you from every heedless one:
who gives justice but God, the Dealer of justice?"

او همی‌گوید که صبر شد فنا
در فراق روی تو یا ربنا

It says, "My patience is lost
in separation from Your face, O Lord.

احمدم درمانده در دست یهود
صالحم افتاده در حبس ثمود

I am Ahmad left forsaken in the hands of the Jews,
I am Salih fallen into prison of Thamud.

ای سعادت بخش جان انبیا
یا بکش یا باز خوانم یا بیا

O You that bestow felicity on the souls of the prophets
either slay me or call me back or come.

با فراقت کافران را نیست تاب
می‌گود یا لیتني کنت تراب

The infidels cannot endure to be separated from You:
he is saying, '*O would that I had been dust*!'

حال او این است کو خود ز آن سو است
چون بود بی‌تو کسی کان تو است

This is the state of him who in sooth belongs to that side:
how should one that belongs to You be without You?"

حق همی‌گوید که آری ای نزه
لیك بشنو صبر آر و صبر به

God says, "Yes, O pure; but listen and have patience,
for patience is better.

صبح نزدیك است خامش کم خروش
من همی‌کوشم پی تو تو مکوش

The dawn is near. Hush, do not wail!
I am striving for you, do not you strive."

بقیه‌ی داستان رفتن خواجه به دعوت روستایی سوی ده

The rest of the Story of the Khwaja's going to the village on the invitation of the countryman.

شد ز حد هین باز گرد ای یار گرد
روستایی خواجه را بین خانه برد

It has passed beyond bounds: return, O valiant friend.
The countryman, mark you, took the Khwaja to his house.

قصه‌ی اهل سبا یك گوشه نه
آن بگو کان خواجه چون آمد به ده

Put aside the story of the people of Saba:
tell how the Khwaja came to the village.

روستایی در تملق شیوه کرد
تا که حزم خواجه را کالیوه کرد

The countryman used blandishments in ingratiating himself,
until he made the Khwaja’s prudence crazy.

از پیام اندر پیام او خیره شد
تا زلال حزم خواجه تیره شد

He was distracted by message upon message,
till the clear water of his prudence became turbid.

هم از اینجا کودکانش در پسند
نرتع و نلعب به شادی می‌زدند

On the same side his children in approval
were joyously striking up “Let us frolic and play,”

همچو یوسف کش ز تقدیر عجب
نرتع و نلعب ببرد از ظل اب

Like Joseph, whom by the wondrous predestination
“*Let us frolic and play*” carried off from his father’s shadow.

آن نه بازی بلکه جان‌بازی است آن
حیله و مکر و دغاسازی است آن

That is not play; nay, it is play with one’s life,
it is cunning and deceit and contrivance of fraud.

هر چه از یارت جدا اندازد آن
مشنو آن را کان زیان دارد زیان

Whatever would fling you asunder from the Friend,
do not listen to it, for it holds loss, loss.

گر بود آن سود صد در صد مگیر
بهر زر مگسل ز گنجور ای فقیر

If the gain be a hundred percent, do not accept it: do not,
for the sake of the gold, break with the dervish, who is the treasurer!

این شنو که چند یزدان زجر کرد
گفت اصحاب نبی را گرم و سرد

Hear how many a rebuke, hot and cold,
God addressed to the Companions of the Prophet,

ز انکه بر بانگ دهل در سال تنگ
جمعه را کردند باطل بی‌درنگ

Because, in a year of distress, at the sound of the drum
they without tarrying made void the Friday congregation,

تا نباید دیگران ارزان خرند
ز آن جلب صرفه ز ما ایشان برند

“Lest” “others should buy cheap and get the advantage over us
in respect of those imported goods.”

ماند پیغمبر به خلوت در نماز
با دو سه درویش ثابت پر نیاز

The Prophet was left alone in prayer
with two or three poor men firm and full of supplication.

گفت طبل و لهو و بازرگانیی
چونتان ببرید از ربانیی

He said, “ How did the drum and the pastime and a trading affair
sunder you from a man of God ?

قد فضضتم نحو قمح هائما
ثم خلیتم نبیا قائما

You have dispersed madly towards the wheat,
and left a Prophet standing.

بهر گندم تخم باطل کاشتید
و آن رسول حق را بگذاشتید

On account of the wheat you sowed the seed of vanity
and forsook that Messenger of God.

صحبت او خیر من لهو است و مال
بین که را بگذاشتی چشمی بمال

Companionship with him is better than pastime and riches:
see whom you have forsaken, rub an eye!

خود نشد حرص شما را این یقین
که منم رزاق و خیر الرازقین

Truly, to your greed did not this become certain,
that I am the Provider and the best of them that provide?”

آن که گندم را ز خود روزی دهد
کی توکلهات را ضایع نهد

He that gives sustenance from Himself unto the wheat,
how should He let your acts of trust be wasted?

از پی گندم جدا گشتی از آن
کی فرستاده‌ست گندم ز آسمان

For the sake of wheat you have become parted from Him
who has sent the wheat from Heaven.

دعوت باز بطان را از آب به صحرا

How the falcon invited the ducks to come from the water to the plain

باز گوید بط را کز آب خیز
تا ببینی دشتها را قند ریز

Says the falcon to the duck, "Come out of the water,
that you may see the plains diffusing sweetness,"

بط عاقل گویدش ای باز دور
آب ما را حصن و امن است و سرور

The wise duck says to him, "Away, O falcon!
The water is our stronghold and safety and joy."

دیو چون باز آمد ای بطان شتاب
هین به بیرون کم روید از حصن آب

The Devil is like the falcon. O ducks make haste!
Beware; do not come out of your stronghold, the water.

باز را گویند رو رو باز گرد
از سر ما دست‌دار ای پای مرد

They say to the falcon, "Go, Go!
Turn back and keep your hand off our heads, O kind friend!

ما بری از دعوتت دعوت ترا
ما ننوشیم این دم تو کافرا

We do not accept your invitation: keep the invitation for yourself:
we will not listen to these words of yours, O infidel!

حصن ما را قند و قندستان ترا
من نخواهم هدیه‌ات بستان ترا

The stronghold is for us: let the sugar and sugar-fields be yours!
I do not desire your gift: take it for yourself!

چون که جان باشد نیاید لوت کم
چون که لشکر هست کم ناید علم

While there is life, food will not fail;
when there is an army, banners will not fail."

خواجه‌ی حازم بسی عذر آورید
بس بهانه کرد با دیو مرید

The prudent Khwaja offered many an excuse
and made many a pretext to the obstinate Devil.

گفت این دم کارها دارم مهم
گر بیایم آن نگردد منتظم

"At this moment," said he, " I have serious matters;
if I come, they will not be set in order.

شاه کاری ناز کم فرموده است
ز انتظارم شاه شب نغنوده است

The King has charged me with a delicate affair,
and because of expecting me he has not slept during the night.

من نیازم ترك امر شاه کرد
من نتانم شد بر شه روی زرد

I dare not neglect the King's command;
I cannot fall into disgrace with the King.

هر صباح و هر مسا سرهنگ خاص
می‌رسد از من همی‌جوید مناص

Every morning and evening a special officer arrives
and requests of me a means of escape.

تو روا داری که آیم سوی ده
تا در ابرو افکند سلطان گره

Do you deem it right that I should go into the country,
with the result that the King would knit his brows?

بعد از آن درمان خشمش چون کنم
زنده خود را زین مگر مدفون کنم

How should I heal his anger after that?
Surely, by this I should bury myself alive."

زین نمط او صد بهانه باز گفت
حیله‌ها با حکم حق نفتاد جفت

He related a hundred pretexts of this sort;
expedients did not coincide with God's decree.

گر شود ذرات عالم حیله پیچ
با قضای آسمان هیچند هیچ

If the atoms of the world contrive expedients,
they are nothing, nothing, against the ordinance of Heaven.

چون گریزد این زمین از آسمان
چون کند او خویش را از وی نهان

How shall this earth flee from Heaven,
how shall it conceal itself from it?

هر چه آید ز آسمان سوی زمین
نی مفر دارد نه چاره نی کمین

Whatever may come from Heaven to the earth,
it has no refuge or device or hiding-place.

آتش از خورشید می‌بارد بر او
او به پیش آتشش بنهاده رو

Is fire from the sun raining upon it,
it has laid its face before his fire;

ور همی طوفان کند باران بر او
شهرها را می‌کند ویران بر او

And if the rain is making a flood upon it
and devastating the cities upon it,

او شده تسلیم او ایوب‌وار
که اسیرم هر چه می‌خواهی بیار

It has become resigned to it, like Job, saying,
"I am captive: bring whatever you will."

ای که جزو این زمینی سر مکش
چون که بینی حکم یزدان در مکش

O you, who are a part of this earth, do not lift up your head;
when you see the consequence of God, do not withdraw.

چون خَلَقْناکُمْ شنودی مِنْ تراب
خاك باشی جست از تو، رو متاب

Since you have heard "*We created you of dust*,"
He has required you to be dust: do not avert your face.

بین که اندر خاك تخمی کاشتم
گرد خاکی و منش افراشتم

"Mark how I have sown a seed in the earth:
you are dust of the earth, and I have raised it aloft.

حمله‌ی دیگر تو خاکی پیشه گیر
تا کنم بر جمله میرانت امیر

Once more adopt the practice of earthiness,
that I may make you prince over all princes."

آب از بالا به پستی در رود
آن گه از پستی به بالا بر رود

Water goes from above to below;
then from below it goes up above.

گندم از بالا به زیر خاك شد
بعد از آن او خوشه و چالاك شد

The wheat went beneath the earth from above;
afterwards it became ears of corn and sprang up quickly.

دانه‌ی هر میوه آمد در زمین
بعد از آن سرها بر آورد از دفین

The seed of every fruit entered into the earth;
afterwards it raised up heads from the buried.

اصل نعمتها ز گردون تا به خاك
زیر آمد شد غذای جان پاك

The source of blessings descended from Heaven to the earth
and became the nutriment of the pure spirit.

از تواضع چون ز گردون شد به زیر
گشت جزو آدمی حی دلیر

Forasmuch as it came down from Heaven on account of humility,
it became part of the living and valiant man

پس صفات آدمی شد آن جماد
بر فراز عرش پران گشت شاد

Hence that inanimate matter was turned into human qualities
and soared joyously above the empyrean,

کز جهان زنده ز اول آمدیم
باز از پستی سوی بالا شدیم

Saying, "We came at first from the living world,
and have gone back from below to above "

جمله اجزا در تحرك در سکون
ناطقان کانا إلیه راجعون

All particles, in movement at rest, are speakers:
"*Truly, to Him we are returning.*"

ذکر و تسبیحات اجزای نهان
غلغلی افکند اندر آسمان

The praises and glorifications of the hidden particles
have filled Heaven with an uproar.

چون قضا آهنگ نیرنجات کرد
روستایی شهریی را مات کرد

When the Consequence set out to enchantments,
the countryman checkmated a townsman.

با هزاران حزم خواجه مات شد
ز آن سفر در معرض آفات شد

Notwithstanding thousands of resolutions, the Khwaja was checkmated,
and from that journey he fell into the midst of calamities.

اعتمادش بر ثبات خویش بود
گر چه که بد نیم سیلش در ربود

His reliance was upon his own firmness,
though he was a mountain, a half-flood swept him away.

چون قضا بیرون کند از چرخ سر
عاقلان گردند جمله کور و کر

When the Consequence puts forth its head from Heaven,
all the intelligent become blind and deaf;

ماهیان افتند از دریا برون
دام گیرد مرغ پران را زبون

Fishes are cast out of the sea;
the snare catches miserably the flying bird.

تا پری و دیو درشیشه شود
بلکه هاروتی به بابل در رود

Even genie and demon go into the bottle;
nay, a Harut goes into Babylon.

جز کسی کاندر قضای حق گریخت
خون او را هیچ تربیعی نریخت

Except that one who has taken refuge with the Consequence:
his blood no astrological square shed.

غیر آن که در گریزی در قضا
هیچ حیله ندهدت از وی رها

Except that you take refuge with the Consequence,
no contrivance will give you release from it.

قصه‌ی اهل ضروان و حیلت کردن ایشان تا بی‌زحمت درویشان باغها را قطاف کنند

The Story of the people of Zarwan and how they contrived that they should pick the fruit in their orchards without being troubled by the poor.

قصه‌ی اصحاب ضروان خوانده‌ای
پس چرا در حیله جویی مانده‌ای

You have read the story of the people of Zarwan:
then why have you persisted in seeking expedients?

حیله می‌کردند کژدم نیش چند
که برند از روزی درویش چند

Several men who stung like scorpions were contriving
that they might cut off part of the daily bread of some poor folk.

شب همه شب می‌سگالیدند مکر
روی در رو کرده چندین عمرو و بکر

During the night, the whole night, they were devising a plot;
many an Amr and Bakr had put their faces together.

خفیه می‌گفتند سرها آن بدان
تا نباید که خدا در یابد آن

Those wicked men were speaking their inmost thoughts in secret,
lest God should discover it.

با گل انداینده اسگالیده گل
دست کاری می‌کند پنهان ز دل

Did the clay devise against the Plasterer?
Is the hand doing any work that is hidden from the heart?

گفت أ لا يعلم هواك من خلق
إن في نجواك صدقا أم ملق

He has said, “Does not He who created know your desire,
whether in your secret conversation there is sincerity or cajolery?”

كيف يغفل عن ظعين قد غدا
من يعاين اين مثواه غدا

How should a traveller who has set out at morn be unheeded
by One who sees plainly where shall be his lodging tomorrow?

أينما قد هبطا أو صعدا
قد تولاه و أحصى عددا

Wherever he has descended or mounted,
He has taken charge of it and *reckoned up by number.*

گوش را اکنون ز غفلت پاك کن
استماع هجر آن غمناك کن

Now purge your ear of forgetfulness
and listen to the separation of the sorrowful one.

آن زکاتی دان که غمگین را دهی
گوش را چون پیش دستانش نهی

Know that when you set your ear to his tale,
that is the alms which you give to the sad;

بشنوی غمهای رنجوران دل
فاقه‌ی جان شریف از آب و گل

You will hear the sorrows of the heart-sick—
the starvation of the noble spirit by the water and clay.

خانه‌ی پر دود دارد پر فنی
مر و را بگشا ز اصغا روزنی

One filled with knowledge, it has a house filled with smoke:
open a window for it by listening.

گوش تو او را چو راه دم شود
دود تلخ از خانه‌ی او کم شود

When your ear becomes a way of breath for it,
the bitter smoke will decrease from its house.

غم گساری کن تو با ما ای روی
گر به سوی رب اعلی می‌روی

Show sympathy with us, O well-watered one,
if You are faring towards the most high Lord.

این تردد حبس و زندانی بود
که بنگذارد که جان سویی رود

This vacillation is a prison and jail
that will not let the soul go in any direction.

این بدین سو آن بدان سو می‌کشد
هر یکی گویا منم راه رشد

This draws in one direction, and that in another,
each saying, "I am the right way."

این تردد عقبه‌ی راه حق است
ای خنك آن را که پایش مطلق است

This vacillation is a precipice on the Way to God:
oh, blest is he whose feet are loosed.

بی‌تردد می‌رود در راه راست
ره نمی‌دانی بجو گامش کجاست

He fares on the right way without vacillation:
you do not know the way, seek where his footprints are.

گام آهو را بگیر و رو معاف
تا رسی از گام آهو تا به ناف

Cleave to the footprints of the deer and advance safely,
that from the deer's footprints you may attain to the musk-gland.

زین روش بر اوج انور می‌روی
ای برادر گر بر آذر می‌روی

By means of this wayfaring you will ascend to the most luminous zenith,
O brother, if you will walk on the fire

نی ز دریا ترس و نی از موج و کف
چون شنیدی تو خطاب لا تخف

No fear of sea or waves or foam,
since you have heard the allocution, "*Be not afraid*."

لا تَخَفْ دان چون که خوفت داد حق
نان فرستد چون فرستادت طبق

Know that it is *Be not afraid*, when God has given you the fear:
He will send the bread, since He has sent the tray to you.

خوف آن کس راست کاو را خوف نیست
غصه‌ی آن کس را کش اینجا طوف نیست

The fear is for that one who has no fear;
the anguish for that one who does not frequent this place.

روان شدن خواجه به سوی ده

The Khwaja's departure to the country

خواجه در کار آمد و تجهیز ساخت
مرغ عزمش سوی ده اشتاب تاخت

The Khwaja got to work and made preparations:
the bird, his resolve, sped rapidly towards the country.

اهل و فرزندان سفر را ساختند
رخت را بر گاو عزم انداختند

His kinsfolk and children made ready for the journey
and threw the baggage upon the ox of departure,

شادمانان و شتابان سوی ده
که بری خوردیم از ده مژده ده

Rejoicing and hastening towards the country, saying,
"We have eaten some fruit: give the glad news of the country!

مقصد ما را چراگاه خوش است
یار ما آن جا کریم و دل کش است

The place for which we are bound is a sweet pasturage,
and our friend there is kind and charming.

با هزاران آرزومان خوانده است
بهر ما غرس کرم بنشانده است

He has invited us with thousands of wishes;
he has planted for us the shoot of kindness.

ما ذخیره‌ی ده زمستان دراز
از بر او سوی شهر آریم باز

From him we shall bring back to town
the store of the countryside during the long winter.

بلکه باغ ایثار راه ما کند
در میان جان خودمان جا کند

Nay, he will give up the orchard for our sake;
he will make a place for us in the middle of his soul.

عجلوا أصحابنا کي تربحوا
عقل می‌گفت از درون لا تفرحوا

Hasten, friends, that you may get gain!"
Reason from within was saying, "*Do not rejoice!*"

من رباح الله کونوا رابحين
إن ربي لا يُحِبُّ الفرحين

Be gainers by the gain of God:
lo, my Lord loves not them that rejoice.

افرحوا هونا بما آتاکم
کل آت مشغل ألهاکم

Rejoice moderately *on account of what He causes to come to you*:
everything that comes and is a source of preoccupation diverts you

شاد از وی شو مشو از غیر وی
او بهار است و دگرها ماه دی

Rejoice in Him, do not rejoice in anything except Him:
He is the spring, and other things the month of December.

هر چه غیر اوست استدراج تست
گر چه تخت و ملك تست و تاج تست

Everything other than He is the leading you gradually to perdition,
though it is your throne and kingdom and your crown.

شاد از غم شو که غم دام لقاست
اندر این ره سوی پستی ارتقاست

Rejoice in sorrow, for sorrow is the snare of union:
in this Way the ascent is downwards.

غم یکی گنج است و رنج تو چو کان
لیك کی درگیرد این در کودکان

Sorrow is a treasure, and your pain is as the mine,
but how should this catch hold of children?

کودکان چون نام بازی بشنوند
جمله با خر گور هم تگ می‌دوند

When children hear the name of "play,"
they all run with the speed of a wild ass.

ای خران کور این سو دامهاست
در کمین این سوی خون آشامهاست

O blind asses, in this direction there are snares;
in this direction there are bloodsheds in ambush.

تیر ها پران کمان پنهان ز غیب
بر جوانی می‌رسد صد تیر شیب

The arrows are flying, the bow is hidden:
from the Unseen World come upon youth a hundred arrows of old one.

گام در صحرای دل باید نهاد
ز انکه در صحرای گل نبود گشاد

You must set foot on the plain of the heart,
because in the plain of clay there is no opening.

ایمن آباد است دل ای دوستان
چشمه‌ها و گلستان در گلستان

The heart is the abode of security, O friends;
fountains and rose-gardens within rose-gardens.

عج إلی القلب و سر یا ساریه
فیه أشجار و عین جاریه

Turn towards the heart and journey on, O night-travellers:
therein are trees and a flowing spring.

ده مرو ده مرد را احمق کند
عقل را بی‌نور و بی‌رونق کند

Do not go to the country: the country makes a fool of a man;
it makes the intellect void of light and splendour.

قول پیغمبر شنو ای مجتبی
گور عقل آمد وطن در روستا

O chosen one, listen to the Prophet's saying:
"To dwell in the country is the grave of the intellect."

هر که در رستا بود روزی و شام
تا به ماهی عقل او نبود تمام

If anyone stays in the country a single day and evening,
his intellect will not be fully restored for a month.

تا به ماهی احمقی با او بود
از حشیش ده جز اینها چه درود

For a month foolishness will abide with him: what but these things
should he reap from the parched herbage of the country?

و انکه ماهی باشد اندر روستا
روزگاری باشدش جهل و عما

And he that stays a month in the country,
ignorance and blindness will be his for a long time.

ده چه باشد شیخ واصل ناشده
دست در تقلید و حجت در زده

What is "the country": The Shaykh that has not been united,
but has become addicted to conventionality and argument.

پیش شهر عقل کلی این حواس
چون خران چشم بسته در خراس

Compared with the town, Universal Reason,
these senses are like asses in an ass-mill with their eyes bandaged.

این رها کن صورت افسانه گیر
هل تو دردانه تو گندم دانه گیر

Leave this and take the outward form of the tale:
let the pearlseed alone and take the wheatseed.

گر به در ره نیست هین بر می‌ستان
گر بدان ره نیستت این سو بران

If there is no way to the pearl, come, take the wheat;
if there is no way for you in that, push on in this direction.

ظاهرش گیر ار چه ظاهر کج بود
عاقبت ظاهر سوی باطن رود

Take its outward! Though the outward fly crookedly,
the outward at last will lead to the inward.

اول هر آدمی خود صورت است
بعد از آن جان کاو جمال سیرت است

In truth, the first of every human being is the form;
after that the spirit, which is beauty of disposition.

اول هر میوه جز صورت کی است
بعد از آن لذت که معنای وی است

How is the first of every fruit anything but the form?
After that the delicious taste which is its real meaning.

اولا خرگاه سازند و خرند
ترك را ز آن پس به مهمان آورند

First they make or buy a tent;
afterwards they bring the Turcoman as a guest.

صورتت خرگاه دان معنیت ترك
معنیت ملاح دان صورت چو فلك

Deem your form to be the tent, your real essence the Turcoman;
regard your essence as the sailor, your form as the ship.

بهر حق این را رها کن یك نفس
تا خر خواجه بجنباند جرس

For God's sake, quit this for a moment,
so that the Khwaja's ass may shake its bell.

رفتن خواجه و قومش به سوی ده

How the Khwaja and his family went to the country.

خواجه و بچگان جهازی ساختند
بر ستوران جانب ده تاختند

The Khwaja and his children prepared an outfit
and galloped on their beasts towards the country.

شادمانه سوی صحرا راندند
سافروا کی تغنموا بر خواندند

Merrily they rode afield; they chanted,
"Travel, that you may gain advantage";

کز سفرها ماه کیخسرو شود
بی‌سفرها ماه کی خسرو شود

For by travelling the moon becomes Kay Khusraw:
how should it become an emperor (khusraw) without travelling?

از سفر بیدق شود فرزین راد
وز سفر یابید یوسف صد مراد

Through travel the pawn becomes a noble queen,
and through travel Joseph gained a hundred objects of desire.

روز روی از آفتابی سوختند
شب ز اختر راه می‌آموختند

By day they scorched their faces in the sun,
by night they were learning the way from the stars.

خوب گشته پیش ایشان راه زشت
از نشاط ده شده ره چون بهشت

The bad road to them seemed good:
from delight in the country the road seemed like Paradise.

تلخ از شیرین لبان خوش می‌شود
خار از گلزار دلکش می شود

From sweet-lipped ones bitterness becomes sweet;
from the rose-garden thorns become charming.

حنظل از معشوق خرما می‌شود
خانه از هم خانه صحرا می‌شود

Colocynth turns into dates from the beloved;
the house is made spacious fields by the housemate.

ای بسا از نازنینان خار کش
بر امید گل‌عذار ماه‌وش

Oh, many a dainty youth that suffers thorns
in the hope of a rose-cheeked moon-like.

ای بسا حمال گشته پشت ریش
از برای دل بر مه روی خویش

Oh, many a porter, his back torn with wounds
for the sake of the moon-faced one to whom he has lost his heart.

کرده آهنگر جمال خود سیاه
تا که شب آید ببوسد روی ماه

The ironsmith has blackened his beauty,
that night comes he may kiss the face of the moon.

خواجه تا شب بر دکانی چار میخ
ز انکه سروی در دلش کردست بیخ

The merchant, racked, on a bench till nightfall,
because a cypress has taken root in his heart

تاجری دریا و خشکی می‌رود
آن به مهر خانه‌شینی می‌دود

A trader is faring over sea and land:
he runs for love of one who sits at home.

هر که را با مرده سودایی بود
بر امید زنده سیمایی بود

Whoever has a passion for that which is dead;
it is in hope of one who has the features of the living.

آن درودگر روی آورده به چوب
بر امید خدمت مه روی خوب

The carpenter turns his face to wood,
in the hope of rendering service to a fair one whose face is like the moon.

بر امید زنده‌ای کن اجتهاد
کاو نگردد بعد روزی دو جماد

Do you exert yourself in hope of the Living One
who does not become lifeless after a day or two!

مونسی مگزین خسی را از خسی
عاریت باشد در او آن مونسی

Do not from meanness choose a mean person as your friend:
that friendship in him is borrowed.

انس تو با مادر و بابا کجاست
گر بجز حق مونسانت را وفاست

If your friends other than God possess constancy,
where is your friendship with your mother and father?

انس تو با دایه و لالا چه شد
گر کسی شاید به غیر حق عضد

If anyone but God is worthy to be relied upon,
what has become of your friendship with your nurse and tutor?

انس تو با شیر و با پستان نماند
نفرت تو از دبیرستان نماند

Your friendship with the milk and the breast did not endure;
your shyness of school did not endure.

آن شعاعی بود بر دیوارشان
جانب خورشید وارفت آن نشان

That was radiance upon their wall:
that sign went back towards the Sun.

بر هر آن چیزی که افتد آن شعاع
تو بر آن هم عاشق آیی ای شجاع

On whatever thing that radiance may fall,
you become in love with that, O brave man.

عشق تو بر هر چه آن موجود بود
آن ز وصف حق زر اندود بود

On whatever existent thing your love,
that is gilded with Divine qualities.

چون زری با اصل رفت و مس بماند
طبع سیر آمد طلاق او براند

When the goldenness has gone to its original source
and the copper remains, nature is surfeited and proceeds to divorce it.

از زر اندود صفاتش پا بکش
از جهالت قلب را کم گوی خوش

Withdraw your foot from that which is gilded by His qualities,
do not from ignorance call the base alloy beautiful;

کان خوشی در قلبها عاریتی است
زیر زینت مایه‌ی بی‌زینتی است

For in base coin the beauty is borrowed:
beneath the comeliness is the substance uncomely.

زر ز روی قلب در کان می‌رود
سوی آن کان رو تو هم کان می‌رود

The gold is going from the face of the false coin into the mine:
do you too go towards the Mine to which it is going.

نور از دیوار تا خور می‌رود
تو بدان خور رو که در خور می‌رود

The light is going from the wall up to the sun:
do you go to that Sun which ever goes in proportion.

زین سپس بستان تو آب از آسمان
چون ندیدی تو وفا در ناودان

Henceforth take the water from Heaven,
forasmuch as you have not found faithfulness in the aqueduct.

معدن دنبه نباشد دام گرگ
کی شناسد معدن آن گرگ سترگ

The lure to catch the wolf is not the place where the sheep's tail came from:
how should that fierce wolf know the place of provenance?

زر گمان بردند بسته در گره
می‌شتابیدند مغروران به ده

They imagined gold tied in knots;
the deluded were making haste to the countryside.

همچنین خندان و رقصان می‌شدند
سوی آن دولاب چرخی می‌زدند

Thus were they going along,
laughing and dancing and meandering towards the water-wheel.

چون همی‌دیدند مرغی می‌پرید
جانب ده صبر جامه می‌درید

Whenever they saw a bird flying in the direction of the country,
patience rent its garments;

هر که می‌آمد ز ده از سوی او
بوسه می‌دادند خوش بر روی او

They would kiss joyfully the face of anyone
who came from the country, from his neighbourhood,

که تو روی یار ما را دیده‌ای
پس تو جان را جان و ما را دیده‌ای

Saying, "You have seen the face of our friend,
therefore to the Soul you are the soul, and to us the eye."

نواختن مجنون آن سگ را که مقیم کوی لیلی بود

How Majnun petted the dog that lived in Layla's abode.

همچو مجنون کاو سگی را می‌نواخت
بوسه‌اش می‌داد و پیشش می‌گداخت

Like Majnun, who was petting a dog
and kissing it and melting before it:

گرد او می‌گشت خاضع در طواف
هم جلاب شکرش می‌داد صاف

He was pacing round it, stooping humbly in circumambulation;
he was also giving it pure sugar-julep.

بو الفضولی گفت ای مجنون خام
این چه شید است این که می‌آری مدام

An idle talker said, "O half-baked Majnun,
what hypocrisy is this that you are always displaying?

پوز سگ دایم پلیدی می‌خورد
مقعد خود را به لب می‌استرد

A dog's muzzle is ever eating filth;
a dog scrapes its ass with its lips."

عیبهای سگ بسی او بر شمرد
عیب دان از غیب دان بویی نبرد

He recounted the dog's faults at some length: no one who perceives faults
(*'aybdan*) has got a scent of him that knows the things unseen (*ghaybdan*).

گفت مجنون تو همه نقشی و تن
اندر آ و بنگرش از چشم من

Majnun said, "You are entirely form and body:
come within, and view it through my eyes;

کاین طلسم بسته مولی است این
پاسبان کوچه‌ی لیلی است این

For this is a talisman sealed by the Lord:
this is the guardian of the abode of Layla.

همتش بین و دل و جان و شناخت
کاو کجا بگزید و مسکن گاه ساخت

Look at its high aspiration and its heart and soul and knowledge;
where it chose and made its dwelling-place.

او سگ فرخ رخ کهف من است
بلکه او هم درد و هم لهف من است

It is the dog of blessed countenance, of my Cave;
no, it is the sharer of my grief and woe.

آن سگی که باشد اندر کوی او
من به شیران کی دهم یك موی او

The dog that stays in her abode,
how should I give a single hair of it to the lions?

ای که شیران مر سگانش را غلام
گفت امکان نیست خامش و السلام

Oh, since to her dogs the lions are (devoted) slaves,
there is no possibility of speaking. Silence, and farewell!"

گر ز صورت بگذرید ای دوستان
جنت است و گلستان در گلستان

If you pass beyond form, O friends,
it is Paradise and rose-gardens within rose-gardens.

صورت خود چون شکستی سوختی
صورت کل را شکست آموختی

When you have broken and destroyed your own form,
you have learned to break every form.

بعد از آن هر صورتی را بشکنی
همچو حیدر باب خیبر بر کنی

After that, you will break every form:
like Haydar, you will uproot the gate of Khaybar.

سغبه‌ی صورت شد آن خواجه‌ی سلیم
که به ده می‌شد به گفتاری سقیم

That simple Khwaja was duped by form,
for he was going to the country on infirm words.

سوی دام آن تملق شادمان
همچو مرغی سوی دانه‌ی امتحان

Joyously towards the snare of that flattery,
as a bird towards the bait of tribulation

از کرم دانست مرغ آن دانه را
غایت حرص است نی جود آن عطا

The bird deemed the bait a mark of kindness,
that gift is the extreme of cupidity and is not munificence;

مرغکان در طمع دانه شادمان
سوی آن تزویر پران و دوان

In desire for the bait
the little birds are merrily flying and running towards that imposture.

گر ز شادی خواجه آگاهت کنم
ترسم ای رهرو که بی‌گاهت کنم

If I acquaint you with the joy of the Khwaja,
I fear, O wayfarer, lest I make you late.

مختصر کردم چو آمد ده پدید
خود نبود آن ده ره دیگر گزید

I will abridge. When the village came in sight,
it was not in truth that village, he chose another road.

قرب ماهی ده به ده می‌تاختند
ز انکه راه ده نکو نشناختند

For about a month they were hurrying from village to village,
because they did not well know the way to the village.

هر که در ره بی‌قلاووزی رود
هر دو روزه راه صد ساله شود

If anybody goes on the way without a leader,
every two days' journey becomes one of a hundred years.

هر که تازد سوی کعبه بی‌دلیل
همچو این سر گشتگان گردد ذلیل

Whoever speeds towards the Ka`ba without a guide
becomes contemptible, like these bewildered men.

هر که گیرد پیشه‌ی بی‌اوستا
ریش‌خندی شد به شهر و روستا

Whoever takes up a trade without a teacher
becomes a laughing-stock in town and country.

جز که نادر باشد اندر خافقین
آدمی سر بر زند بی‌والدین

Except it be singular, between East and West
does a descendant of Adam put forth his head without parents?

مال او یابد که کسبی می‌کند
نادری باشد که بر گنجی زند

He gains wealth who earns something;
it is an extraordinary event when one hits upon a treasure.

مصطفایی کو که جسمش جان بود
تا که رحمن علم القرآن بود

Where is a Mustafa? Whose body is spirit,
so that the Merciful should teach the *Qur'an*?

اهل تن را جمله عَلَّمَ بالقلم
واسطه افراشت در بذل کرم

For all those who are attached to the body He, in profusion of bounty,
raised "*He taught by the pen*" as the means.

هر حریصی هست محروم ای پسر
چون حریصان تك مرو آهسته‌تر

O son, every greedy person is deprived:
do not you run like the greedy, more slowly.

اندر آن ره رنجها دیدند و تاب
چون عَذاب مرغ خاکی در عِذاب

On that journey they suffered pains and anguish
like the torment of a land-bird in fresh water.

سیر گشته از ده و از روستا
وز شکر ریز چنان نااوستا

They became sick of the village and the country
and of the sugared expressions of such an uninstructed boor.

رسیدن خواجه و قومش به ده و نادیده و ناشناخته آوردن روستایی ایشان را

***How the Khwaja and his kinsfolk arrived at the village,
and how the countryman pretended not to see or recognise them.***

بعد ماهی چون رسیدند آن طرف
بی‌نوا ایشان ستوران بی‌علف

When, after a month, they arrived in that quarter,
themselves without provisions and their beasts without fodder,

روستایی بین که از بد نیتی
می‌کند بعد اللتیا و التي

See how the countryman, from evil intent,
still inflict calamities small and great,

روی پنهان می‌کند ز ایشان به روز
تا سوی باغش بنگشایند پوز

And keeps his face hidden from them by day,
lest they should open their mouths in the direction of his orchard

آن چنان رو که همه زرق و شر است
از مسلمانان نهان اولیتر است

It is better that a face like that, which is wholly hypocrisy and malice,
should he hidden from Moslems.

رویها باشد که دیوان چون مگس
بر سرش بنشسته باشد چون حرس

There are faces on which demons
are settled like gnats, as guardsmen.

چون ببینی روی او در توفتند
یا مبین آن رو چو دیدی خوش مخند

When you behold his face, they fall upon you: Either do not behold
that face, when you have beheld, do not laugh pleasantly.

در چنان روی خبیث عاصیه
گفت یزدان نسفعا بالناصیه

Concerning such a wicked, sinful face God has said,
"*Verily, We will drag by the forelock.*"

چون بپرسیدند و خانه‌ش یافتند
همچو خویشان سوی در بشتافتند

When they had made enquiry and found his house,
they hurried like kinsfolk to the door.

در فرو بستند اهل خانه‌اش
خواجه شد زین کژ روی دیوانه‌وش

The people in his house bolted the door.
At this perverseness, the Khwaja became mad-like,

لیك هنگام درشتی هم نبود
چون در افتادی به چه تیزی چه سود

But indeed it was no time for harshness:
when you have fallen into the pit, what is the use of being enraged?

بر درش ماندند ایشان پنج روز
شب به سرما روز خود خورشید سوز

Five days they remained at his door:
the night in the cold, the day itself in the blaze of the sun.

نی ز غفلت بود ماندن نی خری
بلکه بود از اضطرار و بی‌خوری

Their remaining was not from heedlessness or asininity;
no, it was from necessity and want of an ass.

با لئیمان بسته نیکان ز اضطرار
شیر مرداری خورد از جوع زار

From necessity, the good are bound to the vile:
from sore hunger the lion will eat a putrid carcass.

او همی‌دیدش همی‌کردش سلام
که فلانم من مرا این است نام

He would see him and salute him, saving,
"I am so-and-so, and this is my name."

گفت باشد من چه دانم تو کی‌ای
یا پلیدی یا قرین پاکی‌ای

"Maybe," he said; " how should I know who you are,
whether you are a dirty fellow or an honest gentleman?"

گفت این دم با قیامت شد شبیه
تا برادر شد یفر من اخیه

"This moment," said he, "resembles the Resurrection,
since a brother has come *to flee from his brother.*"

شرح می‌کردش که من آنم که تو
لوتها خوردی ز خوان من دو تو

He would explain to him, saying,
"I am he from whose table you did eat many delicacies.

آن فلان روزت خریدم آن متاع
کل سر جاوز الاثنین شاع

On such and such a day I bought that merchandise for you:
every secret that goes beyond the two is published.

سر مهر ما شنیدستند خلق
شرم دارد رو چو نعمت خورد حلق

The people heard the secret of our affection;
when the gullet has received bounty, the face has bashfulness."

او همی‌گفتش چه گویی ترهات
نی ترا دانم نه نام تو نه جات

He would say to him, "do you talk nonsense?
I know neither you nor your name nor your dwelling-place."

پنجمین شب ابر و بارانی گرفت
کاسمان از بارشش دارد شگفت

On the fifth night there began such a cloud and rain
that the sky might be astonished at its raining.

چون رسید آن کارد اندر استخوان
حلقه زد خواجه که مهتر را بخوان

When the knife reached the bone,
the Khwaja knocked at the door, crying, "Call the master!"

چون به صد الحاح آمد سوی در
گفت آخر چیست ای جان پدر

When, in response to a hundred urgent entreaties,
he came to the door, he said, "Why, what is it, my dear sir?"

گفت من آن حق‌ها بگذاشتم
ترك کردم آن چه می‌پنداشتم

He replied, " I abandon those claims,
I renounce that which I was fancying.

پنج ساله رنج دیدم پنج روز
جان مسکینم در این گرما و سوز

I have suffered five years' pain:
five days my miserable soul amidst this heat and blaze."

یك جفا از خویش و از یار و تبار
در گرانی هست چون سیصد هزار

One injustice from kindred and friends and family
is in heaviness as three hundred thousand,

ز انکه دل ننهاد بر جور و جفاش
جانش خوگر بود با لطف و وفاش

Because he did not set his mind on his cruelty and injustice:
his soul was accustomed to kindness and faithfulness from him.

هر چه بر مردم بلا و شدت است
این یقین دان کز خلاف عادت است

Whatever is tribulation and sore grief to men, know for sure
that this is in consequence of its being contrary to habit.

گفت ای خورشید مهرت در زوال
گر تو خونم ریختی کردم حلال

He said, "O you the sun of whose love is in decline,
if you have shed my blood, I acquit you.

امشب باران به ما ده گوشه‌ای
تا بیابی در قیامت توشه‌ای

On this night of rain give us a nook,
so that at the Resurrection you may obtain a heavenly reward."

گفت یك گوشه است آن باغبان
هست اینجا گرگ را او پاسبان

"'There is a nook," he replied, " belonging to the keeper of the vineyard:
he keeps watch there against the wolf,

در کفش تیر و کمان از بهر گرگ
تا زند گر آید آن گرگ سترگ

Bow and arrow in his hand on account of the wolf,
so that he may shoot if the fierce wolf should come.

گر تو آن خدمت کنی جا آن تست
ور نه جای دیگری فرمای جست

If you will do that service, the place is yours;
and if not, have the kindness to seek another place."

گفت صد خدمت کنم تو جای ده
آن کمان و تیر در کفم بنه

He said, "I will do a hundred services,
give you the place, and put that bow and arrow in my hand.

من نخسبم حارسی رز کنم
گر بر آرد گرگ سر تیرش زنم

I will not sleep, I will guard the vines;
if the wolf raises his head, I will shoot the arrow at him.

بهر حق مگذارم امشب ای دو دل
آب باران بر سر و در زیر گل

For God's sake do not leave me to-night, O double-hearted,
the rain-water overhead and the mud underneath!"

گوشه‌ای خالی شد و او با عیال
رفت آن جا جای تنگ و بی‌مجال

A nook was cleared, and he with his family went there:
a narrow place and without room to turn.

چون ملخ بر همدگر گشته سوار
از نهیب سیل اندر کنج غار

Mounted upon one another, like locusts,
from terror of the flood into the corner of the cavern,

شب همه شب جمله گویان ای خدا
این سزای ما سزای ما سزا

During the night, the whole night, they all crying,
"O God, this serves us right, serves us right, serves us right."

این سزای آن که شد یار خسان
یا کسی کرد از برای ناکسان

This is what is deserved by him that consorted with the vile,
or showed worthiness for the sake of the unworthy.

این سزای آن که اندر طمع خام
ترك گوید خدمت خاك کرام

This is what is deserved by him that in vain desire
gives up paying homage to the dust of the noble.

خاك پاکان لیسی و دیوارشان
بهتر از عام و رز و گلزارشان

That you lick the dust and the wall of the pure
is better than the vulgar and their vines and rose-gardens.

بنده‌ی یك مرد روشن دل شوی
به که بر فرق سر شاهان روی

That you become a slave to a man of enlightened heart is better than
that you should walk upon the crown of the head of kings.

از ملوك خاك جز بانگ دهل
تو نخواهی یافت ای پیك سبل

From the kings of earth you will get nothing
but the noise of a drum, O courier of roads.

شهریان خود ره زنان نسبت به روح
روستایی کیست گیج و بی‌فتوح

Even the townsmen are brigands in comparison with the Spirit.
Who is the countryman? The fool that is without spiritual gifts

این سزای آن که بی‌تدبیر عقل
بانگ غولی آمدش بگزید نقل

This is what is deserved by him who, the cry of a ghoul came to him,
without rational foresight chose to move.

چون پشیمانی ز دل شد تا شغاف
ز آن سپس سودی ندارد اعتراف

When repentance has gone from the heart to the pericardium
after that it is of no use to acknowledge.

آن کمان و تیر اندر دست او
گرگ را جویان همه شب سو به سو

The bow and arrow in his hand,
he seeking the wolf all night to and fro.

گرگ بروی خود مسلط چون شرر
گرگ جویان و ز گرگ او بی‌خبر

The wolf, in truth, was given power over him, like sparks of fire:
seeking the wolf, and unaware of the wolf.

هر پشه هر کیك چون گرگی شده
اندر آن ویرانه‌شان زخمی زده

Every gnat, every flea, had become as a wolf
and inflicted a wound upon them in that ruined place

فرصت آن پشه راندن هم نبود
از نهیب حمله‌ی گرگ عنود

There was no opportunity even of driving away those gnats,
because of dread of an attack by the rebellious wolf,

تا نباید گرگ آسیبی زند
روستایی ریش خواجه بر کند

Lest the wolf should inflict some damage,
the countryman would tear out the Khwaja's beard.

این چنین دندان کنان تا نیم شب
جانشان از ناف می‌آمد به لب

In this wise gnashing their teeth till midnight:
their souls were coming from the navel to the lip.

ناگهان تمثال گرگ هشته‌ای
سر بر آورد از فراز پشته‌ای

Suddenly the figure of a deserted wolf
raised its head from the top of a hillock.

تیر را بگشاد آن خواجه ز شست
زد بر آن حیوان که تا افتاد پست

The Khwaja loosed the arrow from the thumbstall
and shot at the animal, so that it fell to the ground.

اندر افتادن ز حیوان باد جست
روستایی های کرد و کوفت دست

In falling, wind escaped from the animal:
the countryman uttered a wail and beat his hands,

ناجوانمردا که خر کره‌ی من است
گفت نی این گرگ چون آهرمن است

"O ungenerous, it is my ass-colt!"
"No," said he, "this is the devilish wolf,

اندر او اشکال گرگی ظاهر است
شکل او از گرگی او مخبر است

The features of wolfishness are apparent in it;
its form makes acquainted with its wolfishness."

گفت نی بادی که جست از فرج وی
می‌شناسم همچنانك آبی ز می

"No," he said, "I know the wind that escaped from its arse
as well as water from wine.

کشته‌ای خر کره‌ام را در ریاض
که مبادت بسط هرگز ز انقباض

You have killed my ass-colt in the meadows—
may you never be released from anguish!"

گفت نیکوتر تفحص کن شب است
شخصها در شب ز ناظر محجب است

"Make a better investigation," he replied; "it is night,
and at night material objects are screened from the beholder.

شب غلط بنماید و مبدل بسی
دید صایب شب ندارد هر کسی

Night causes many a thing to appear wrong and changed:
not everyone has the seeing correctly by night.

هم شب و هم ابر و هم باران ژرف
این سه تاریکی غلط آرد شگرف

Both night and clouds and heavy rain:
these three types of darkness produce great error."

گفت آن بر من چو روز روشن است
می‌شناسم باد خر کره‌ی من است

He said, "To me it is as bright day:
I know, it is the wind of my ass-colt.

در میان بیست باد آن باد را
می‌شناسم چون مسافر زاد را

Amongst twenty winds I know that wind
as the traveller his provisions for the journey."

خواجه بر جست و بیامد ناشکفت
روستایی را گریبانش گرفت

The Khwaja sprang up, and losing patience
he seized the countryman by his collar,

کابله طرار شید آورده‌ای
بنگ و افیون هر دو با هم خورده‌ای

Crying, "O fool and pick pocket, you have shown hypocrisy:
you have eaten both dung and opium together.

در سه تاریکی شناسی باد خر
چون ندانی مر مرا ای خیره‌سر

In the midst of triple darkness you know the wind of the ass:
how do not you know *me*, O giddy-head?

آن که داند نیم شب گوساله را
چون نداند همره ده ساله را

He that knows a colt at midnight,
how should he not know his own friend of ten years

خویشتن را واله و عارف کنی
خاك در چشم مروت می‌زنی

You are feigning to be distraught and a gnostic:
you are throwing dust in the eyes of generosity,

که مرا از خویش هم آگاه نیست
در دلم گنجای جز الله نیست

Saying, " I have no consciousness even of myself:
in my heart there is no room for anything but God.

آن چه دی خوردم از آنم یاد نیست
این دل از غیر تحیر شاد نیست

I have no recollection of what I ate yesterday:
this heart takes joy in nothing except bewilderment.

عاقل و مجنون حقم یاد آر
در چنین بی‌خویشیم معذور دار

I am sane and maddened by God: remember,
and in such a state of selflessness, hold me excusable.

آن که مرداری خورد یعنی نبیذ
شرع او را سوی معذوران کشید

He that eats carrion, that is to say, date-wine—
the Law enrolls him amongst those who are excused.

مست و بنگی را طلاق و بیع نیست
همچو طفل است او معاف و معتفی است

The drunkard and shit eater has not divorce or barter;
he is even as a child: he is a person absolved and emancipated.

مستیی کاید ز بوی شاه فرد
صد خم می در سر و مغز آن نکرد

The intoxication that arises from the scent of the unique King—
a hundred vats of wine never wrought *that* in head and brain.

پس بر او تکلیف چون باشد روا
اسب ساقط گشت و شد بی‌دست و پا

To him, then, how should the obligation be applicable?
The horse is fallen and has become unable to move.

بار که نهد در جهان خر کره را
درس که دهد پارسی بو مره را

Who in the world would lay a load upon the ass-colt?
Who would give lessons in Persian to Bu Murra?

بار بر گیرند چون آمد عرج
گفت حق لَیْسَ عَلَی الْأَعْمی حرج

When lameness comes, the load is taken off:
God has said, *it is no sin in the blind.*

سوی خود اعمی شدم از حق بصیر
پس معافم از قلیل و از کثیر

I have become blind in regard to myself, seeing by God:
therefore I am absolved from the small and from the great."

لاف درویشی زنی و بی‌خودی
های و هوی مستیان ایزدی

You brag of your dervishhood and selflessness,
the wailful cries of those intoxicated with God,

که زمین را من ندانم ز آسمان
امتحانت کرد غیرت امتحان

Saying, "I know not earth from heaven."
The jealousy has tried you, tried you.

باد خر کره چنین رسوات کرد
هستی نفی ترا اثبات کرد

Thus has the wind of your ass-colt put you to shame,
thus has it affirmed the existence of your self-negation.

این چنین رسوا کند حق شید را
این چنین گیرد رمیده صید را

In this wise God exposes hypocrisy,
in this wise does He catch the quarry that has started away.

صد هزاران امتحان است ای پسر
هر که گوید من شدم سرهنگ در

There are hundreds of thousands of trials, O son,
for anyone who says, "I am the captain of the Gate."

گر نداند عامه او را ز امتحان
پختگان راه جویندش نشان

If the common do not know him by the trial,
the adepts of the Way will demand from him the token.

چون کند دعوی خیاطی خسی
افکند در پیش او شه اطلسی

When a churl pretends to be a tailor,
the king will throw down a piece of satin in front of him,

که ببر این را بغلطاق فراخ
ز امتحان پیدا شود او را دو شاخ

Saying "Cut this into a wide undervest (*baghaltaq*)":
from the trial there appear two horns on him.

گر نبودی امتحان هر بدی
هر مخنث در وغا رستم بدی

Were there not a testing of every vicious person,
every effeminate would be a Rustam in the fray.

خود مخنث را زره پوشیده گیر
چون ببیند زخم گردد چون اسیر

Even suppose that the effeminate has put on a coat of mail:
as soon as he feels the blow, he will become as a captive.

مست حق هشیار چون شد از دبور
مست حق ناید به خود از نفخ صور

How will he that is intoxicated with God be restored to his senses
by the west-wind? The God-intoxicated man will not come to himself
at the blast of the trumpet.

باده‌ی حق راست باشد نی دروغ
دوغ خوردی دوغ خوردی دوغ دوغ

The wine of God is true, not false: you have drunk buttermilk,
you have drunk buttermilk, buttermilk, buttermilk !

ساختی خود را جنید و بایزید
رو که نشناسم تبر را از کلید

You have made yourself out to be a Junayd or a Bayazid,
"Go, for I do not know a hatchet from a key."

بد رگی و منبلی و حرص و آز
چون کنی پنهان به شید ای مکر ساز

How by means of hypocrisy, O contriver of fraud, will you conceal
depravity of nature and sloth and greed and lust?

خویش را منصور حلاجی کنی
آتشی در پنبه‌ی یاران زنی

You make yourself a Mansur-i Hallaj
and set fire to the cotton of your friends,

که بنشناسم عمر از بو لهب
باد کره‌ی خود شناسم نیم شب

Saying, "I do not know Umar from Bu Lahab;
I know the wind of my ass-colt at midnight."

ای خری کاین از تو خر باور کند
خویش را بهر تو کور و کر کند

Oh, the ass that would believe this from an ass like you,
and would make himself blind and deaf for your sake!

خویش را از ره‌روان کمتر شمر
تو حریف ره‌ریانی گه مخور

Do not count yourself one of the travellers on the Way;
you are a comrade of them that defile the Way: do not eat shit!

باز پر از شید سوی عقل تاز
کی پرد بر آسمان پر مجاز

Fly back from hypocrisy, hasten towards Reason:
how shall the wing of the phenomenal soar to Heaven?

خویشتن را عاشق حق ساختی
عشق با دیو سیاهی باختی

You have feigned to be a lover of God;
you have played the game of love with a black devil.

عاشق و معشوق را در رستخیز
دو بدو بندند و پیش آرند تیز

At the Resurrection lover and beloved
shall be tied in couples and quickly brought forward.

تو چه خود را گیج و بی‌خود کرده‌ای
خون رز کو خون ما را خورده‌ای

Why have you made yourself crazy and senseless?
Where is the blood of the vine'? You have drunk our blood,

رو که نشناسم ترا از من بجه
عارف بی‌خویشم و بهلول ده

"Go, I do not know you: spring away from me.
I am a gnostic who is beside himself and the Buhlul of the village."

تو توهم می‌کنی از قرب حق
که طبق گر دور نبود از طبق

You have the illusion that you are God,
thinking that the Tray-maker is not far from the tray;

این نمی‌بینی که قرب اولیا
صد کرامت دارد و کار و کیا

You do not see this, that the nearness of the saints
has a hundred miracles, displays and powers.

آهن از داود مومی می‌شود
موم در دستت چو آهن می‌بود

By David iron is made a piece of wax;
in your hand wax is as iron.

قرب خلق و رزق بر جمله ست عام
قرب وحی عشق دارند این کرام

Nearness in respect of creating and sustaining is common to all;
these noble ones possess the nearness of the inspiration of Love.

قرب بر انواع باشد ای پدر
می‌زند خورشید بر کهسار و زر

Nearness is of various kinds, O father:
the sun strikes on the mountains and on the gold;

لیك قربی هست با زر شید را
که از آن آگه نباشد بید را

But between the sun and the gold there is a nearness
of which the willow-tree has no knowledge.

شاخ خشك و تر قریب آفتاب
آفتاب از هر دو کی دارد حجاب

The dry and fresh bough is near to the sun:
how should the sun be screened off from either?

لیك کو آن قربت شاخ طری
که ثمار پخته از وی می‌خوری

But where is the nearness of the sappy bough,
from which you eat ripe fruit?

شاخ خشك از قربت آن آفتاب
غیر زو تر خشك گشتن گو بیاب

From nearness to the sun let the dry bough
get anything besides withering sooner!

آن چنان مستی مباش ای بی‌خرد
که به عقل آید پشیمانی خورد

O man without wisdom, do not be an inebriate of the sort
that he comes to his wits he feels sorry;

بلك از آن مستان که چون می می‌خورند
عقلهای پخته حسرت می‌برند

Nay, be one of those inebriates on account of whom,
while they are drinking the wine, mature intellects suffer envy.

ای گرفته همچو گربه موش پیر
گر از آن می شیر گیری شیر گیر

O you, who, like a cat, have caught an old mouse,
if you are so brave from that wine, catch the Lion!

ای بخورده از خیالی جام هیچ
همچو مستان حقایق بر مپیچ

O you who have drunk quaffed the cup of Nothingness from a phantom
do not reel like them that are intoxicated with the realities.

می‌فتی این سو و آن سو مست‌وار
ای تو این سو نیستت ز آن سو گذار

You are falling to this side and that, like the drunken:
O you on this side, there is no passage for you on that side.

گر بدان سو راه یابی بعد از آن
گه بدین سو گه بدان سو سر فشان

If you find the way to that side,
henceforth toss your head now to this side, now to that!

جمله این سویی از آن سو گپ مزن
چون نداری مرگ هرزه جان مکن

You are all on this side, do not idly boast of that side:
since you have not the death, do not agonise yourself in vain.

آن خضر جان کز اجل نهراسد او
شاید ار مخلوق را نشناسد او

He with the soul of Khadir, that does not shrink from death—
if he know not the created, it is fitting.

کام از ذوق توهم خوش کنی
در دمی در خیك خود پرش کنی

You sweeten your palate with the savour of false imagination;
you blow into the bag of selfhood and fill it:

پس به یك سوزن تهی گردی ز باد
این چنین فربه تن عاقل مباد

Then, at one prick of a needle you are emptied of wind—
may no intelligent man's body be fat like this!

کوزه‌ها سازی ز برف اندر شتا
کی کند چون آب بیند آن وفا

You make pots of snow in winter:
when they see the water how shall they maintain that constancy?

افتادن شغال در خم رنگ و رنگین شدن و دعوی طاوسی کردن میان شغالان

How the jackal fell into the dyeing-vat and was dyed with many colours and pretended amongst the jackals that he was a peacock.

آن شغالی رفت اندر خم رنگ
اندر آن خم کرد يك ساعت درنگ

A certain jackal went into the dyeing-vat,
stayed in the vat for a while,

پس بر آمد پوستش رنگین شده
که منم طاوس علیین شده

And then arose, his skin having become multi-coloured,
saying, ‘I have become the Peacock of ‘Illiyyin.”

پشم رنگین رونق خوش یافته
آفتاب آن رنگها بر تافته

His coloured fur had gained a charming brilliance,
and the sun shone upon those colours.

دید خود را سبز و سرخ و فور و زرد
خویشتن را بر شغالان عرضه کرد

He beheld himself green and red and roan and yellow,
he presented himself to the jackals.

جمله گفتند ای شغالك حال چیست
که ترا در سر نشاط ملتویست

They all said, “O little jackal, what is the matter,
that you have in your head manifold exultation?

از نشاط از ما کرانه کرده‌ای
این تکبر از کجا آورده‌ای

Because of exultation you have turned aside from us:
whence have you brought this arrogance?”

يك شغالی پیش او شد کای فلان
شید کردی یا شدی از خوش دلان

One of the jackals went to him and said, “O so-and-so, have you acted
deceitfully or have you become one of those whose hearts rejoice?

شید کردی تا بمنبر بر جهی
تا ز لاف این خلق را حسرت دهی

You have acted deceitfully to the end that you may jump on to the pulpit
and by your idle chatter give this folk regret.

بس بکوشیدی ندیدی گرمیی
پس ز شید آورده‌ای بی‌شرمیی

You have striven much, you have not felt any ardour;
hence from deceit you have exhibited a piece of impudence.”

گرمی آن اولیا و انبیاست
باز بی‌شرمی پناه هر دغاست

Ardour belongs to the saints and prophets;
on the other hand, impudence is the refuge of every impostor;

که التفات خلق سوی خود کشند
که خوشیم و از درون بس ناخوشند

For they draw the people’s attention to themselves,
saying, “We are happy,” though within they are exceedingly unhappy.

چرب کردن مرد لافی لب و سبلت خود را هر بامداد به پوست دنبه و بیرون آمدن میان حریفان که من چنین خورده‌ام و چنان

How a braggart greased his lips and moustache every morning with the skin of a fat sheep’s tail and came amongst his companions, saying,” I have eaten such and such.”

پوست دنبه یافت شخصی مستهان
هر صباحی چرب کردی سبلتان

A person, who was lightly esteemed,
used to grease his moustaches every morning

در میان منعمان رفتی که من
لوت چربی خورده‌ام در انجمن

And go amongst the munificent, saying,
“I have eaten some well-greased food at the party.”

دست بر سبلت نهادی در نوید
رمز یعنی سوی سبلت بنگرید

He would gaily put his hand on his moustache as a sign,
meaning, "Look at my moustache!

کاین گواه صدق گفتار من است
وین نشان چرب و شیرین خوردن است

For this is the witness to the truth of my words,
and this is the token of my eating greasy and delicious food."

اشکمش گفتی جواب بی‌طنین
که أباد اللّه کید الکاذبین

His belly would say in soundless response,
"May God destroy the plots of the liars!

لاف تو ما را بر آتش بر نهاد
کان سبیل چرب تو برکنده باد

Your boasting has set me on fire:
may that greasy moustache of yours be torn out!

گر نبودی لاف زشتت ای گدا
یك کریمی رحم افکندی به ما

Were it not for your foul boasting, O beggar,
some generous man would have taken pity on me;

ور نمودی عیب و کژ کم باختی
یك طبیبی داروی او ساختی

And if you had shown the ailment and had not played false,
some physician would have prepared a remedy for it."

گفت حق که کژ مجنبان گوش و دم
ینفعن الصادقین صدقهم

God has said, "Do not move ear or tail crookedly:
their honesty shall be the reward of the honest."

کهف اندر کژ مخسب ای محتلم
آن چه داری وانما و فاستقم

Do not sleeep in dishonesty in the Companions' Cave, you who have had a wet dream. Take responsibility. Appear as you are.

ور نگویی عیب خود باری خمش
از نمایش وز دغل خود را مکش

Or if you tell not your fault, at least refrain from talk:
do not kill yourself by ostentation and trickery.

گر تو نقدی یافتی مگشا دهان
هست در ره سنگهای امتحان

If you have got any money, do not open your mouth:
there are touchstones on the Way,

سنگهای امتحان را نیز پیش
امتحانها هست در احوال خویش

And for the touchstones too
there are tests concerning their own states.

گفت یزدان از ولادت تا به حین
یفتنون کل عام مرتین

God has said, "From birth unto death
they are tried every year twice.

امتحان بر امتحان است ای پدر
هین به کمتر امتحان خود را مخر

There is test upon test, O father:
beware, do not buy yourself at the smallest test.

ایمن بودن بلعم باعور که امتحانها کرد حضرت او را و از آنها روی سپید آمده بود

How Bal am the son of Ba 'ur was secure, because the Lord had made tests and he had come through them honourably.

بلعم باعور و ابلیس لعین
ز امتحان آخرین گشته مهین

Bal'am the son of Ba'ur and the accursed Iblis
were disgraced at the ultimate test.

او به دعوی میل دولت می‌کند
معده‌اش نفرین سبلت می‌کند

He, by his pretension, desires to be rich;
his belly is execrating his moustache,

کانچه پنهان می‌کند پیداش کن
سوخت ما را ای خدا رسواش کن

Crying, "Reveal what he is hiding!
He has consumed me: O God, expose him!"

جمله اجزای تنش خصم وی‌اند
کز بهاری لافد ایشان در دی‌اند

All the members of his body are his adversaries,
for he chatters of spring they are in December.

لاف وا داد کرمها می‌کند
شاخ رحمت را ز بن بر می‌کند

Vain talk repels acts of kindness and tears
off the bough of pity from the trunk of the tree.

راستی پیش آر یا خاموش کن
و آن گهان رحمت ببین و نوش کن

Bring forward honesty, or else be silent,
and then behold pity and enjoy it.

آن شکم خصم سبیل او شده
دست پنهان در دعا اندر زده

That belly became the adversary of his moustache
and secretly had recourse to prayer,

کای خدا رسوا کن این لاف لئام
تا بجنبد سوی ما رحم کرام

Crying, "O God, expose this idle brag of the base,
in order that the pity of the noble may be moved towards me."

مستجاب آمد دعای آن شکم
سوزش حاجت بزد بیرون علم

The belly's prayer was answered:
the ardency of need put out a flag.

گفت حق گر فاسقی و اهل صنم
چون مرا خوانی اجابتها کنم

God has said, "Though you be a profligate and idolater,
I will answer when you call Me."

تو دعا را سخت گیر و می‌شخول
عاقبت برهاندت از دست غول

Cleave fast unto prayer and ever cry out:
in the end it will deliver you from the hands of the ghoul.

چون شکم خود را به حضرت در سپرد
گربه آمد پوست آن دنبه ببرد

When the belly committed itself to God,
the cat came and carried off the skin of that sheep's tail.

از پس گربه دویدند او گریخت
کودك از ترس عتابش رنگ ریخت

They ran after the cat, she fled.
The child, from fear of his scolding, changed colour.

آمد اندر انجمن آن طفل خرد
آب روی مرد لافی را ببرد

The little child came into the company
and took away the prestige of the boastful man.

گفت آن دنبه که هر صبحی بدان
چرب می‌کردی لبان و سبلتان

It said, "The sheep's tail with which every morning
you greased your lips and moustaches—

گربه آمد ناگهانش در ربود
بس دویدیم و نکرد آن جهد سود

The cat came and suddenly snatched it away:
I ran hard, but the effort was of no use."

خنده آمد حاضران را از شگفت
رحمهاشان باز جنبیدن گرفت

Those who were present laughed from astonishment,
and their feelings of pity began to be moved again.

دعوتش کردند و سیرش داشتند
تخم رحمت در زمینش کاشتند

They invited him and kept him well-fed;
they sowed the seed of pity in his soil.

او چو ذوق راستی دید از کرام
بی‌تکبر راستی را شد غلام

When he had tasted honesty from the noble,
he without arrogance became devoted to honesty.

دعوی طاوسی کردن آن شغال که در خم صباغ افتاد

How the jackal which had fallen into the dyer's vat pretended to be a peacock.

آن شغال رنگ رنگ آمد نهفت
بر بنا گوش ملامت‌گر بگفت

That multi-coloured jackal came secretly
and tapped on the lobe of the rebuker's ear.

بنگر آخر در من و در رنگ من
يك صنم چون من ندارد خود شمن

Please look at me and at my colour:
truly the idolater possesses no idol like me.

چون گلستان گشته‌ام صد رنگ و خوش
مر مرا سجده کن از من سر مکش

Like the flower-garden I have become many-hued and lovely:
bow in homage to me, do not withdraw from me.

کر و فر و آب و تاب و رنگ بین
فخر دنیا خوان مرا و رکن دین

Behold my glory and splendour and sheen and radiance and colour!
Call me the Pride of the World and the Pillar of the Religion!

مظهر لطف خدایی گشته‌ام
لوح شرح کبریایی گشته‌ام

I have become the theatre of the Divine Grace;
I have become the tablet on which the Divine Majesty is unfolded.

ای شغالان هین مخوانیدم شغال
کی شغالی را بود چندین جمال

O jackals take heed; do not call me a jackal:
how should a jackal have so much beauty?"

آن شغالان آمدند آن جا به جمع
همچو پروانه به گرداگرد شمع

Those jackals came here *en masse*,
like moths around the candle.

پس چه خوانیمت بگو ای جوهری
گفت طاوس نر چون مشتری

"Say then, what shall we call you, O creature of substance?"
He replied, "A peacock as Jupiter."

پس بگفتندش که طاوسان جان
جلوه‌ها دارند اندر گلستان

Then they said to him,
"The spiritual peacocks have displays in the Rose-garden:

تو چنان جلوه کنی گفتا که نی
بادیه نارفته چون کوبم منی

Do you display yourself like that?" "No," said he:
"not having gone into the desert, how should I tread Mina?"

بانگ طاوسان کنی گفتا که لا
پس نه‌ای طاوس خواجه بو العلا

"Do you utter the cry of peacocks?" "Nay," said he.
"Then, Master Bu 'l-'Ala, you are not a peacock.

خلعت طاوس آید ز آسمان
کی رسی از رنگ و دعویها بدان

The peacock's garment of honour comes from Heaven:
how will you attain thereto by means of colours and pretences?"

تشبیه فرعون و دعوی الوهیت او بدان شغال که دعوی طاوسی می‌کرد

Comparison of Pharaoh and his pretence of divinity to the jackal which pretended to be a peacock

همچو فرعونی مرصع کرده ریش
برتر از عیسی پریده از خریش

You are even as Pharaoh, who bejewelled his beard
and in his asinine folly soared higher than Jesus.

او هم از نسل شغال ماده زاد
در خم مالی و جاهی در فتاد

He too was born of the generation of the she-jackal
and fell into a vat of riches and power.

هر که دید آن جاه و مالش سجده کرد
سجده‌ی افسوسیان را او بخورد

Everyone who beheld his power and riches bowed down to him in worship:
he swallowed the worship of the idle mockers.

گشت مستك آن گدای ژنده دلق
از سجود و از تحیرهای خلق

That beggar in tattered cloak became miserably drunk
with the people's worship and feelings of amazement.

مال مار آمد که در او زهرهاست
و آن قبول و سجده‌ی خلق اژدهاست

Riches are a snake, for therein are poisons;
and popular favour and worship is a dragon.

های ای فرعون ناموسی مکن
تو شغالی هیچ طاوسی مکن

Ah, do not assume a virtue, O Pharaoh:
you are a jackal, do not in any wise behave as a peacock.

سوی طاوسان اگر پیدا شوی
عاجزی از جلوه و رسوا شوی

If you appear in the direction of the peacocks,
you are incapable of display and you will he put to shame.

موسی و هارون چو طاوسان بدند
پر جلوه بر سر و رویت زدند

Moses and Aaron were as peacocks:
they flapped the wings of display upon your head and face.

زشتی‌ات پیدا شد و رسوایی‌ات
سر نگون افتادی از بالایی‌ات

Your foulness and disgrace were exposed;
you did fall headlong from your height.

چون محك دیدی سیه گشتی چو قلب
نقش شیری رفت و پیدا گشت کلب

When you saw the touchstone, you became black, like adulterated coin:
the leonine figure vanished, and the dog was revealed.

ای سگ گرگین زشت از حرص و جوش
پوستین شیر را بر خود مپوش

O foul mangy dog, through greed and exuberant insolence
do not clothe yourself in the lion's skin.

غره‌ی شیرت بخواهد امتحان
نقش شیر و آن گه اخلاق سگان

The roar of the lion will demand from you the test.
The figure of a lion, and then the dispositions of dogs!

تفسير وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Explanation of, and you will surely know them in the perversion of their speech.

گفت یزدان مر نبی را در مساق
یك نشانی سهلتر ز اهل نفاق

God said to the Prophet in the course,
"One sign of the hypocritical is easier:

گر منافق زفت باشد نغز و هول
واشناسی مر و را در لحن و قول

Though the hypocrite is big, handsome, and terrible,
you will recognise him in his perverse enunciation and speech."

چون سفالین کوزه‌ها را می‌خری
امتحانی می‌کنی ای مشتری

When you are buying earthenware pots,
you make a trial, O purchaser.

می‌زنی دستی بر آن کوزه چرا
تا شناسی از طنین اشکسته را

You give the pot a tap with your hand: why?
In order that you may know the cracked one by the sound

بانگ اشکسته دگرگون می‌بود
بانگ چاووش است پیشش می‌رود

The voice of the cracked one is different;
the voice is a chawush: it goes in front of it.

بانگ می‌آید که تعریفش کند
همچو مصدر فعل تصریفش کند

The voice comes in order to make it known:
it determines it, as the verb the *masdar*.

چون حدیث امتحان رویی نمود
یادم آمد قصه‌ی هاروت زود

When the subject of probation cropped up,
the story of Harut at once came into my memory.

قصه‌ی هاروت و ماروت و دلیری ایشان بر امتحان حق تعالی

The Story of Harut and Marut and their boldness in encountering the probations of God most High

پیش از این ز آن گفته بودیم اندکی
خود چه گوییم از هزارانش یکی

Before this, we had told a little of it: what, indeed, should we tell?
We can tell only one of its thousands.

خواستم گفتن در آن تحقیقها
تا کنون واماند از تعویقها

I wished to speak of the truths in it,
till now they have remained on account of hindrances.

حمله‌ی دیگر ز بسیارش قلیل
گفته آید شرح يك عضوی ز پیل

Once again a little of its much shall be told—
the description of a single limb of the elephant.

گوش کن هاروت را ماروت را
ای غلام و چاکران ماروت را

Listen to Harut and Marut,
O you to whose face we are slaves and servants.

مست بودند از تماشای اله
و ز عجایبهای استدراج شاه

They were intoxicated with the spectacle of God
and with the marvels of the King's gradual temptation.

این چنین مستی است ز استدراج حق
تا چه مستیها کند معراج حق

Such intoxication arises from God's gradual temptation,
so that what intoxications are wrought by the ascension to God.

دانه‌ی دامش چنین مستی نمود
خوان انعامش چها داند گشود

The bait in His snare produced intoxication like this:
what things, can the table of His bounty reveal !

مست بودند و رهیده از کمند
های و هوی عاشقانه می‌زدند

They were drunken and freed from the noose:
they were uttering rapturous cries in the fashion of lovers;

يك کمین و امتحان در راه بود
صرصرش چون کاه که را می‌ربود

In their road there was one ambush and trial:
its mighty wind would sweep the mountain away like straw.

امتحان می‌کردشان زیر و زبر
کی بود سر مست را ز اینها خبر

The trial was turning them upside down,
how should one that is drunk have consciousness of these things?

خندق و میدان به پیش او یکی است
چاه و خندق پیش او خوش مسلکی است

To him pit and open field are one;
to him dungeon and pit are a pleasant path to tread.

آن بز کوهی بر آن کوه بلند
بر دود از بهر خوردی بی‌گزند

The mountain-goat runs up that high mountain
for the sake of some harmless food.

تا علف چیند ببیند ناگهان
بازیی دیگر ز حکم آسمان

While he browses, suddenly he sees another trick
played by the ordinance of Heaven.

بر کهی دیگر بر اندازد نظر
ماده بز بیند بر آن کوه دگر

He casts his gaze upon another mountain:
on that other mountain he espies a she-goat.

چشم او تاریك گردد در زمان
بر جهد سر مست زین که تا بدان

Straightway his eye is darkened:
he leaps madly from this mountain to that.

آن چنان نزدیك بنماید و را
که دویدن گرد بالوعه سرا

To him it seems as near
as to run round the sink of a house.

آن هزاران گز دو گز بنمایدش
تا ز مستی میل جستن آیدش

Those thousands of ells appear to him two ells, in order that
from mad infatuation the impulse to leap may come to him.

چون که بجهد در فتد اندر میان
در میان هر دو کوه بی‌امان

As soon as he leaps,
he falls midway between the two pitiless mountains.

او ز صیادان به که بگریخته
خود پناهش خون او را ریخته

He had fled to the mountain from the hunters:
his very refuge shed his blood.

شسته صیادان میان آن دو کوه
انتظار این قضای باشکوه

The hunters are seated between the two mountains
in expectation of this awesome decree.

باشد اغلب صید این بز همچنین
ور نه چالاك است و چست و خصم بین

The capture of this goat is, for the most part, in this manner;
else he is agile and nimble and quick to see the enemy.

رستم ار چه با سر و سبلت بود
دام پا گیرش یقین شهوت بود

Though Rustam have head and moustache,
lust will certainly be the snare to catch his feet.

همچو من از مستی شهوت ببر
مستی شهوت ببین اندر شتر

Be cut off, like me, from the intoxication of lust:
look at the intoxication of lust in the camel!

باز این مستی شهوت در جهان
پیش مستی ملك دان مستهان

Know, again, that this intoxication of lust in the world
is deemed of small account beside the intoxication of the angels.

مستی آن مستی این بشکند
او به شهوت التفاتی کی کند

The intoxication of that one breaks the intoxication of this one:
how should he show any propensity to lust?

آب شیرین تا نخوردی، آب شور
خوش بود خوش چون درون دیده نور

Until you have drunk sweet water, briny water is sweet,
sweet as the light in the eye;

قطره‌ای از باده‌های آسمان
بر کند جان را ز می و ز ساقیان

A single drop of the wines of Heaven
causes the soul to be rapt away from the wine and cupbearers —

تا چه مستیها بود املاك را
و ز جلالت روحهای پاك را

So that what intoxications befall the angels and the spirits
purified by the Divine glory,

که به بویی دل در آن می‌بسته‌اند
خم باده‌ی این جهان بشکسته‌اند

Who have set their hearts on that wine at one smell,
and have broken the jar of this world’s wine;—

جز مگر آنها که نومیدند و دور
همچو کفاری نهفته در قبور

Except, maybe, them that are in despair and far,
like infidels hidden in graves,

ناامید از هر دو عالم گشته‌اند
خارهای بی‌نهایت کشته‌اند

Have lost all hope of both worlds
and have sown thorns without end.

پس ز مستیها بگفتند ای دریغ
بر زمین باران بدادیمی چو میغ

Therefore they, because of their feelings of intoxication, said,
"Alas, we would rain upon the earth, like clouds;

گستریدیمی در این بی‌داد جا
عدل و انصاف و عبادات و وفا

We would spread in this place of injustice
justice and equity and devotions and faithfulness."

این بگفتند و قضا می‌گفت بیست
پیش پاتان دام ناپیدا بسی است

This they said, and the Divine consequence was saying,
"Stop! Before your feet there is many an unseen pitfall."

هین مدو گستاخ در دشت بلا
هین مران کورانه اندر کربلا

Beware; do not run boldly into the desert of woe!
Beware; do not push on blindly into the Karbala,

که ز موی و استخوان هالکان
می‌نیابد راه پای سالکان

For because of the hair and bones of the perished
the travellers' feet find no way.

جمله‌ی راه استخوان و موی و پی
بس که تیغ قهر لا شی کرد شی

The whole way is bones and hair and sinews:
many is the thing that the sword of Vengeance has made nothing.

گفت حق که بندگان جفت عون
بر زمین آهسته می‌رانند و هون

God has said that servants attended by help
walk on the earth quietly and meekly.

پا برهنه چون رود در خارزار
جز به وقفه و فکرت و پرهیزکار

How should a bare-footed man go into the thorn-thicket
save with halting and reflection and cautiously?

این قضا می‌گفت لیکن گوششان
بسته بود اندر حجاب جوششان

The Consequence was saying this,
but their ears were closed in the veil of their hotheadedness.

چشمها و گوشها را بسته‌اند
جز مر آنها را که از خود رسته‌اند

Eyes and ears have been closed,
except for them that have escaped from themselves.

جز عنایت کی گشاید چشم را
جز محبت کی نشاند خشم را

Who but Grace shall open the eyes?
Who but Love shall allay the Wrath?

جهد بی‌توفیق خود کس را مباد
در جهان و الله أعلم بالسداد

Truly, may no one in the world have toil without prospering!
And God best knows the right course.

قصه‌ی خواب دیدن فرعون آمدن موسی را علیه السلام و تدارك اندیشیدن

The Story of Pharaoh's dream of the coming of Moses, on whom be peace, and how he took thought to relieve himself.

جهد فرعونی چو بی‌توفیق بود
هر چه او می‌دوخت آن تفتیق بود

Inasmuch as Pharaoh's toil was not blessed,
whatever he would stitch, that was ripping asunder.

از منجم بود در حکمش هزار
وز معبر نیز و ساحر بی‌شمار

He had a thousand astrologers at his beck,
and also a countless multitude of dream-interpreters and magicians.

مقدم موسی نمودندش به خواب
که کند فرعون و ملکش را خراب

There was shown to him in a dream the coming of Moses,
who would destroy Pharaoh and his kingdom.

با معبر گفت و با اهل نجوم
چون بود دفع خیال و خواب شوم

He said to the interpreters and astrologers,
"How may the ill-boding phantasm and dream be warded off?"

جمله گفتندش که تدبیری کنیم
راه زادن را چو ره زن می‌زنیم

They all said to him, "We will contrive something,
we will waylay the birth, like brigands."

تا رسید آن شب که مولد بود آن
رای این دیدند آن فرعونیان

Untill the night arrived on which the begetting took place;
those Pharaoh's men deemed it advisable,

که برون آرند آن روز از پگاه
سوی میدان بزم و تخت پادشاه

Early on that day,
to bring forth the King's banquet and throne towards the *maydan*,

الصلا ای جمله اسرائیلیان
شاه می‌خواند شما را ز آن مکان

"Welcome, O all you Israelites!
The King calls you from that place,

تا شما را رو نماید بی‌نقاب
بر شما احسان کند بهر ثواب

That he may show unto you his face unveiled,
and do kindness unto you for the sake of the recompense";

کان اسیران را بجز دوری نبود
دیدن فرعون دستوری نبود

For to those captives there was naught but distance:
the sight of Pharaoh was not permitted.

گر فتادندی به ره در پیش او
بهر آن یاسه بخفتندی به رو

If they fell in with him on the road,
they would lie on their faces on account of the law.

یاسه این بد که نبیند هیچ اسیر
درگه و بی‌گه لقای آن امیر

The law was this: no captive in or out of season
shall behold the countenance of that Prince,

بانگ چاووشان چو در ره بشنود
تا نبیند رو به دیواری کند

And whenever on the road he hears the shout of the announcers,
he shall turn his face towards a wall, that he may not see;

ور ببیند روی او مجرم بود
آن چه بدتر بر سر او آن رود

And if he sees his face, he shall be guilty of a crime,
and the worst punishment shall befall him.

بودشان حرص لقای ممتنع
چون حریص است آدمی فیما منع

They had greed for the inaccessible countenance,
since Man is greedy for that which has been forbidden.

به میدان خواندن بنی اسرائیل را برای حیلت منع ولادت موسی علیه السلام

How they summoned the Israelites to the maydan, as a device to prevent the begetting of Moses, on whom be peace.

ای اسیران سوی میدانگه روید
کز شهنشه دیدن و جود است امید

"O captives, go you to the *maydan*,
for there is hope of seeing and munificence from the King of kings."

چون شنیدند مژده اسرائیلیان
تشنگان بودند و بس مشتاق آن

When the Israelites heard the glad news,
they were thirsting and longing exceedingly for that.

حیله را خوردند و آن سو تاختند
خویشتن را بهر جلوه ساختند

They swallowed the trick and hastened in that direction
and made themselves ready for the unveiling.

حکایت

Story.

همچنان کاینجا مغول حیله‌دان
گفت می‌جویم کسی از مصریان

Even as here the crafty Moghul said,
"I am seeking a certain one of the Egyptians.

مصریان را جمع آرید این طرف
تا در آید آن که می‌باید به کف

Bring the Egyptians together on this side,
in order that he who is wanted may come to hand."

هر که می‌آمد بگفتا نیست این
هین در آ خواجه در آن گوشه نشین

Whenever anyone came, he said, "it is not this one:
oh, come in, sir, and sit in that corner,"

تا بدین شیوه همه جمع آمدند
گردن ایشان بدین حیلت زدند

Till in this fashion they all were assembled,
and they beheaded them by means of this trick.

شومی آن که سوی بانگ نماز
داعی الله را نبردندی نیاز

The ill-starredness of the fact
that they would not obey God's summoner towards the call to prayer,

دعوت مکارشان اندر کشید
الحذر از مکر شیطان ای رشید

The invitation of the deceiver inveigled them.
O righteous man, beware of the deceit of the Devil!

بانگ درویشان و محتاجان بنوش
تا نگیرد بانگ محتالیت گوش

Listen to the cry of the poor and needy;
lest yours ear receive the cry of a cunning rogue.

گر گدایان طامعند و زشت خو
در شکم خواران تو صاحب دل بجو

If the beggars are covetous and depraved,
seek the man of heart amongst the gluttons.

در تگ دریا گهر با سنگهاست
فخرها اندر میان ننگهاست

At the bottom of the sea there are pearls with pebbles:
glories are amidst shames.

پس بجوشیدند اسرائیلیان
از پگه تا جانب میدان دوان

The Israelites, then, bestirred themselves mightily,
running betimes towards the *maydan*.

چون به حیلتشان بمیدان برد او
روی خود بنمودشان بس تازه رو

When he by cunning had brought them into the *maydan*,
he displayed his face to them, looking very fresh.

کرد دل داری و بخششها بداد
هم عطا هم وعده‌ها کرد آن قباد

He showed fondness and gave presents:
that Emperor bestowed both gifts and promises.

بعد از آن گفت از برای جانتان
جمله در میدان بخسبید امشبان

After that, he said: "For your lives' sake,
do you all sleep in the *maydan* to-night!"

پاسخش دادند که خدمت کنیم
گر تو خواهی یك مه اینجا ساکنیم

They answered him, saying, " We will do service:
if you desire, we will dwell here a month."

باز گشتن فرعون از میدان به شهر شاد به تفریق بنی اسرائیل از زنانشان در شب حمل

How Pharaoh returned from the maydan to the city, glad at having parted the Israelites from their wives on the night of the conception.

شه شبانگه باز آمد شادمان
کامشبان حمل است و دورند از زنان

At nightfall the King came back, rejoicing and saying,
“The conception is tonight, and they are far from their wives.”

خازنش عمران هم اندر خدمتش
هم به شهر آمد قرین صحبتش

‘Imran, his treasurer, also came to the city
in attendance upon him as his companion.

گفت ای عمران بر این در خسب تو
هین مرو سوی زن و صحبت مجو

He said, “O ‘Imran, do you sleep at this door.
Beware! Go not to your wife or seek to lie with her.”

گفت خسبم هم بر این درگاه تو
هیچ نندیشم بجز دل خواه تو

He replied, “I will sleep at this portal of yours;
I will think of nothing but your pleasure.”

بود عمران هم ز اسرائیلیان
لیك مر فرعون را دل بود و جان

‘Imran, too, was one of the Israelites,
but he was heart and soul to Pharaoh.

کی گمان بردی که او عصیان کند
آن که خوف جان فرعون آن کند

How should he have thought that he would disobey
and do that which the dread of Pharaoh’s soul?

جمع آمدن عمران با مادر موسی و حامله شدن مادر موسی علیه السلام

How Imran lay with the mother of Moses and how the mother of Moses, on him be peace, became pregnant.

شه برفت و او بر آن درگاه خفت
نیم شب آمد پی دیدنش جفت

The King departed, and he slept at the door;
at midnight his wife came to see him.

زن بر او افتاد و بوسید آن لبش
بر جهانیدش ز خواب اندر شبش

The wife fell upon him and kissed his lips:
she roused him from his slumber in the night.

گشت بیدار او و زن را دید خوش
بوسه باران کرده از لب بر لبش

He awoke and saw that his wife was fair
and that she rained kisses from her lips upon his.

گفت عمران این زمان چون آمدی
گفت از شوق و قضای ایزدی

‘Imran said, “How did you come at this time?”
She said, “From desire and from the Divine ordinance.”

در کشیدش در کنار از مهر مرد
بر نیامد با خود آن دم در نبرد

The man drew her lovingly into his arms;
at that moment he did not rise to battle with himself.

جفت شد با او امانت را سپرد
پس بگفت ای زن نه این کاری است خرد

They became paired and he gave what he was entrusted to give;
then he said, “O wife, this is not a small matter.

آهنی بر سنگ زد زاد آتشی
آتشی از شاه و ملکش کین کشی

A steel struck upon the stone, and a fire was born—
a fire that shall take vengeance on the King and his empire.

من چو ابرم تو زمین موسی نبات
حق شه شطرنج و ما ماتیم مات

I am as the cloud, you the earth, and Moses the plant.
God is the king on the chessboard, and we are checkmated, checkmated.

مات و برد از شاه میدان ای عروس
آن مدان از ما مکن بر ما فسوس

Deem checkmate and victory from the King, O spouse:
do not deem them to be from us, do not jeer at us.

آن چه این فرعون میترسد از او
هست شد این دم که گشتم جفت تو

That of which this Pharaoh is afraid
came into being at the moment when I lay with you.

وصیت کردن عمران جفت را بعد از مجامعت که مرا ندیده باشی

How after having lain with her Imran charged his wife to pretend that she had not visited him.

وامگردان هیچ از اینها دم مزن
تا نیاید بر من و تو صد حزن

Do not reveal any of these things; do not breathe a word,
lest there come upon me and you a hundred sorrows.

عاقبت پیدا شود آثار این
چون علامتها رسید ای نازنین

In the end the effects of this will be made manifest,
forasmuch as the signs have appeared, O beloved."

در زمان از سوی میدان نعرهها
میرسید از خلق و پر میشد هوا

Forthwith from the direction of the *maydan*
loud cries were coming from the people, and the air was filled.

شاه از آن هیبت برون جست آن زمان
پا برهنه کاین چه غلغلهاست هان

Thereupon the King, in terror, sprang forth bare-footed,
saying, "Listen, what are these tumults?

از سوی میدان چه بانگ است و غریو
کز نهیبش میرمد جنی و دیو

What is the noise and uproar from the direction of the *maydan*,
in fear whereof genie and demon are fleeing in dismay?"

گفت عمران شاه ما را عمر باد
قوم اسرائیلیاناند از تو شاد

'Imran said, "May our King live!
The people of Israel are rejoicing on account of you.

از عطای شاه شادی میکنند
رقص میآرند و کفها میزنند

Because of the bounty of the King
they are making merry and dancing and clapping their hands."

گفت باشد کاین بود اما و لیك
وهم و اندیشه مرا پر کرد نیك

He said, "Maybe it is this,
but it makes me very suspicious and anxious.

ترسیدن فرعون از آن بانگ

How Pharaoh was frightened by the noise.

این صدا جان مرا تغییر کرد
از غم و اندوه تلخم پیر کرد

This sound has marred my soul
and aged me with bitter pain and grief."

پیش میآمد سپس میرفت شه
جمله شب او همچو حامل وقت زه

The King was pacing to and fro,
all night he was even as a woman in the hour of childbirth.

هر زمان می‌گفت ای عمران مرا
سخت از جا برده است این نعره‌ها

Every moment he would say,
“O ‘Imran, these clamours have upset me mightily.”

زهره نی عمران مسکین را که تا
باز گوید اختلاط جفت را

Poor ‘Imran had not the courage
to relate his intercourse with his wife,

که زن عمران به عمران در خزید
تا که شد استاره‌ی موسی پدید

How the wife of Imran had stolen to his side,
so that the star of Moses appeared.

هر پیمبر که در آید در رحم
نجم او بر چرخ گردد منتجم

Whenever any prophet enters into the womb,
his star becomes conspicuous in the sky.

پیدا شدن ستاره‌ی موسی علیه السلام بر آسمان و غریو منجمان در میدان

The appearance of the star of Moses, on whom be peace, in the sky and the outcry of the astrologers in the maydan.

بر فلك پیدا شد آن استاره‌اش
کوری فرعون و مکر و چاره‌اش

His star appeared in the sky,
to the confusion of Pharaoh and his plots and devices.

روز شد گفتش که ای عمران برو
واقف آن غلغل و آن بانگ شو

Day broke: he said to him, “O ‘Imran, go,
inform yourself concerning that uproar and noise.”

راند عمران جانب میدان و گفت
این چه غلغل بود شاهنشه نخفت

‘Imran rode to the maydan and said, “What uproar was this?
The King of kings has not slept.”

هر منجم سر برهنه جامه چاك
همچو اصحاب عزا بوسید خاك

Every astrologer, with head bare and garment rent,
kissed the earth, like mourners.

همچو اصحاب عزا آوازشان
بد گرفته از فغان و سازشان

Their voices were choked with lamentation,
like mourners, and their guise.

ریش و مو بر کنده رو بدریدگان
خاك بر سر کرده پر خون دیده‌گان

They had plucked out their beards and hair; their faces were torn;
they had cast earth on their heads, and their eyes were filled with blood.

گفت خیر است این چه آشوب است و حال
بد نشانی می‌دهد منحوس سال

He said, “Is it well? What is this perturbation and emotion?
Does the unlucky year give an evil sign?”

عذر آوردند و گفتند ای امیر
کرد ما را دست تقدیرش اسیر

They offered excuses and said,
“O Amir, the hand of His predestination has made us captive.

این همه کردیم و دولت تیره شد
دشمن شه هست گشت و چیره شد

We have done all this, and Fortune is darkened:
the King’s enemy has come into being and has prevailed.

شب ستاره‌ی آن پسر آمد عیان
کوری ما بر جبین آسمان

During the night the star of that boy became clearly visible,
to our confusion, on the front of heaven.

زد ستاره‌ی آن پیمبر بر سما
ما ستاره بار گشتیم از بکا

The star of that prophet shot up in the sky:
we, from weeping, began to shed stars.”

با دل خوش شاد عمران و ز نفاق
دست بر سر می‌برد کاه الفراق

‘Imran, with a right glad heart and from hypocrisy,
was beating his hands on his head and crying, “Alas, all is lost.”

کرد عمران خویش پر خشم و ترش
رفت چون دیوانگان بی‌عقل و هش

‘Imran feigned to be wrathful and grim;
he went senseless and witless, like madmen.

خویشتن را اعجمی کرد و براند
گفتهای بس خشن بر جمع خواند

He feigned to be ignorant and pushed forward
and addressed to the company words exceeding rough.

خویشتن را ترش و غمگین ساخت او
نردهای باژگونه باخت او

He made himself out to be bitterly annoyed and grieved;
he played reversed dice.

گفتشان شاه مرا بفریفتید
از خیانت و ز طمع نشکیفتید

He said to them, “You have deceived my King;
you have not refrained from treachery and covetousness.

سوی میدان شاه را انگیختید
آب روی شاه ما را ریختید

You roused the King towards the *maydan*;
you let our King’s honour go to waste.

دست بر سینه زدید اندر ضمان
شاه را ما فارغ آریم از غمان

You put your hands on your breasts in warrant, saying,
‘We will set the King free from cares.’”

شاه هم بشنید و گفت ای خاینان
من بر آویزم شما را بی‌امان

The King too heard and said,
“O traitors, I will hang you up without quarter.

خویش را در مضحکه انداختم
مالها با دشمنان درباختم

I exposed myself to derision;
I squandered riches on my enemies,

تا که امشب جمله اسرائیلیان
دور ماندند از ملاقات زنان

To the end that to-night all the Israelites
might remain far away from meeting with their wives.

مال رفت و آب رو و کار خام
این بود یاری و افعال کرام

Wealth and honour are gone, and all is done in vain:
is this friendship and the deeds of the noble?

سالها ادرار و خلعت می‌برید
مملکتها را مسلم می‌خورید

For years you have been taking stipends and robes of honour
and devouring kingdoms as you pleased.

رایتان این بود و فرهنگ و نجوم
طبل خوارانید و مکارید و شوم

Was this your judgement and wisdom and astrology?
You are sycophants and deceivers and ill-omened.

من شما را بر درم و آتش زنم
بینی و گوش و لبانتان بر کنم

I will rend you to pieces and set you ablaze,
I will tear off your noses and ears and lips.

من شما را هیزم آتش کنم
عیش رفته بر شما ناخوش کنم

I will make you fuel for the fire,
I will make your past pleasure sour to you.”

سجده کردند و بگفتند ای خدیو
گر یکی کرت ز ما چربید دیو

They prostrated themselves and said,
“O Khedive, if one time the Devil has prevailed against us,

سالها دفع بلاها کرده‌ایم
وهم حیران ز آن چه ماها کرده‌ایم

For years we have warded off afflictions:
the imagination is dumbfounded by that which we have done.

فوت شد از ما و حملش شد پدید
نطفه‌اش جست و رحم اندر خزید

It has eluded us, and his conception has occurred:
his semen came out and entered the womb;

لیك استغفار این روز ولاد
ما نگه داریم ای شاه و قباد

But pardon for this, we shall watch the day of birth,
O King and Sovereign.

روز میلادش رصد بندیم ما
تا نگردد فوت و نجهد این قضا

We shall observe the day of his nativity
that this event may not escape and evade us.

گر نداریم این نگه ما را بکش
ای غلام رای تو افکار و هش

If we do not keep watch for this, kill us,
O you to whose judgement thoughts and intelligence are slaves."

تا به نه مه می‌شمرد او روز روز
تا نپرد تیر حکم خصم دوز

For nine months he was counting day after day,
lest the arrow of the Decree that transfixes its enemy should fly.

بر قضا هرك او شبیخون آورد
سر نگون آید ز خون خود خورد

Anyone who makes a night-attack upon Doom
falls headlong and drinks of his own blood.

چون زمین با آسمان خصمی کند
شوره گردد سر ز مرگی بر زند

When the earth shows enmity to the sky,
it becomes salty and presents a spectacle of death.

نقش با نقاش پنجه می‌زند
سبلتان و ریش خود بر می‌کند

The picture struggles hand to hand with the Painter,
it tears out its own moustaches and beard.

خواندن فرعون زنان نوزاده را سوی میدان هم جهت مکر

How Pharaoh summoned the women who had new-born children to the maydan, also for the sake of his plot.

بعد نه مه شه برون آورد تخت
سوی میدان و منادی کرد سخت

After nine months the King brought out his throne to the *maydan*
and made a strict proclamation.

کای زنان با طفلکان میدان روید
جمله اسرائیلیان بیرون شوید

"O women, go with your babes to the *maydan*;
go forth, all you of Israel.

آن چنان که پار مردان را رسید
خلعت و هر کس از ایشان زر کشید

Just as last year robes of honour were bestowed on the men,
and every one of them bore away gold,

هین زنان امسال اقبال شماست
تا بیابد هر کسی چیزی که خواست

Listen, O women, this year it is your fortune,
so that each one may obtain the thing she desires.

مر زنان را خلعت و صلت دهد
کودکان را هم کلاه زر نهد

He will give the women robes of honour and donations;
on the children too he will put miters of gold.

هر که او این ماه زاییده ست هین
گنجها گیرید از شاه مکین

Take heed! Every one of you that has borne a child during this month
shall receive treasures from the mighty King."

آن زنان با طفلکان بیرون شدند
شادمان تا خیمه‌ی شه آمدند

The women went forth with their babes:
they came joyfully to the King's tent.

هر زن نو زاده بیرون شد ز شهر
سوی میدان غافل از دستان و قهر

Every woman that had newly given birth went forth
from the city to the *maydan*, unsuspicious of guile and vengeance.

چون زنان جمله بدو گرد آمدند
هر چه بود آن نر ز مادر بستدند

When all the women were gathered around him,
they took away from the mothers whatever was male,

سر بریدندش که این است احتیاط
تا نروید خصم و نفزاید خباط

And cut off its head, saying, "This is a precaution
that the enemy may not grow up and that disorder may not increase."

به وجود آمدن موسی و آمدن عوانان به خانه‌ی عمران و وحی آمدن به مادر موسی که موسی را در آتش انداز

How Moses was born and how the officers came to Imran's house and how it was divinely revealed to the mother of Moses that she should cast Moses into the fire.

خود زن عمران که موسی برده بود
دامن اندرچید از آن آشوب و دود

Imran's wife herself, who had brought Moses,
kept aloof from that turmoil and fume.

آن زنان قابله در خانه‌ها
بهر جاسوسی فرستاد آن دغا

That villain sent the midwives into the houses
for the purpose of spying.

غمز کردندش که اینجا کودکی است
نامد او میدان که در وهم و شکی است

They gave information of her, saying, "Here is a child:
she did not come to the *maydan*: for she is under suspicion and doubt.

اندر این کوچه یکی زیبا زنی است
کودکی دارد و لیکن پر فنی است

In this street there is a comely woman:
she has a child, but she is an artful one."

پس عوانان آمدند او طفل را
در تنور انداخت از امر خدا

Then the officers came: she, by the command of God,
cast the child into the stove.

وحی آمد سوی زن ز آن با خبر
که ز اصل آن خلیل است این پسر

From that omniscient One revelation came to the woman
that this boy is of the stock of the Friend,

عصمت یا نار کونی باردا
لا تکون النار حرا شاردا

Through the protection of, "*O fire, be cool*,"
the fire will not be hot and untamed.

زن به وحی انداخت او را در شرر
بر تن موسی نکرد آتش اثر

In consequence of the revelation the woman cast him amidst the sparks:
the fire produced no effect on the body of Moses.

پس عوانان بی‌مراد آن سو شدند
باز غمازان کز آن واقف بدند

Then the officers went away without having attained their object,
again the informers, who were aware of it,

با عوانان ماجرا برداشتند
پیش فرعون از برای دانگ چند

Raised an altercation with the officers before Pharaoh
for the sake of some petty coins,

کای عوانان باز گردید آن طرف
نیك نیکو بنگرید اندر غرف

Saying, "O officers, go back thither,
and look very carefully in the upper rooms."

وحی آمدن به مادر موسی که موسی را در آب افکن

How it was divinely revealed to the mother of Moses that she should throw Moses into the water.

باز وحی آمد که در آبش فگن
روی در اومید دار و مو مکن

Once more the revelation came: "Throw him into the water;
keep your face in hope and do not tear your hair.

در فگن در نیلش و کن اعتماد
من ترا با وی رسانم رو سپید

Throw him into the Nile and put trust:
I will bring you to him happily."

این سخن پایان ندارد مکرهاش
جمله می‌پیچید هم در ساق و پاش

This discourse has no end.
All his plots entangled his legs and feet.

صد هزاران طفل می‌کشت او برون
موسی اندر صدر خانه در درون

He was killing hundreds of thousands of children outside;
Moses remained indoors in the upper part of the house.

از جنون می‌کشت هر جا بد جنین
از حیل آن کور چشم دور بین

Wherever were embryos, in his frenzy that far-seeing blind man
was killing them by cunning devices.

اژدها بد مکر فرعون عنود
مکر شاهان جهان را خورده بود

The craft of the iniquitous Pharaoh was a dragon:
it had devoured the craft of the kings of the world;

لیك از او فرعون‌تر آمد پدید
هم و را هم مکر او را در کشید

But one that was a greater Pharaoh than it came into sight
and swallowed both him and his craft.

اژدها بود و عصا شد اژدها
این بخورد آن را به توفیق خدا

It was a dragon: the rod became a dragon,
and this devoured that by the aid of God.

دست شد بالای دست این تا کجا
تا به یزدان که إلیه المنتهی

Hand is above hand: how far is this?
Up to God, for *unto Him is the end*.

کان یکی دریاست بی‌غور و کران
جمله دریاها چو سیلی پیش آن

For that is a sea without bottom or shore:
beside it all the seas together are as a torrent.

حیله‌ها و چاره‌ها گر اژدهاست
پیش إلا الله آنها جمله لاست

If devices and expedients are a dragon,
beside *except Allah* they all are nothing.

چون رسید اینجا بیانم سر نهاد
محو شد و الله اعلم بالرشاد

Now that my exposition has reached this point,
it lays down its head and expires; and God best knows the right course.

آن چه در فرعون بود آن در تو هست
لیك اژدرهات محبوس چه است

That which was in Pharaoh, the same is in you,
but your dragon is confined in the pit.

ای دریغ این جمله احوال تو است
تو بر آن فرعون بر خواهیش بست

Alas, all this is what passes in you:
you would fain fasten it on Pharaoh.

گر ز تو گویند وحشت زایدت
ور ز دیگر آن فسانه آیدت

If they say it of you, there arises in you a feeling of estrangement;
and of another, it seems to you a fable.

چه خرابت می‌کند نفس لعین
دور می‌اندازدت سخت این قرین

What ruin is wrought in you by the accursed sensual soul!
This familiar casts you exceeding far.

آتشت را هیزم فرعون نیست
ور نه چون فرعون او شعله زنی است

Your fire has not Pharaoh's fuel;
otherwise, it is one that throws out flames like Pharaoh.

حکایت مارگیر که اژدهای فسرده را مرده پنداشت و در ریسمانهاش پیچید و آورد به بغداد

Story of the snake-catcher who thought the frozen serpent was dead and wound it in ropes and brought it to Baghdad.

یك حکایت بشنو از تاریخ گوی
تا بری زین راز سر پوشیده بوی

Listen to a tale of the chronicler,
in order that you may get an inkling of this veiled mystery.

مارگیری رفت سوی کوهسار
تا بگیرد او به افسونهاش مار

A snake-catcher went to the mountains
to catch a snake by his incantations.

گر گران و گر شتابنده بود
آن که جوینده ست یابنده بود

Whether one be slow or speedy,
he that is a seeker will be a finder.

در طلب زن دایما تو هر دو دست
که طلب در راه نیکو رهبر است

Always apply yourself with both hands to seeking,
for search is an excellent guide on the way.

لنگ و لوك و خفته شکل و بی‌ادب
سوی او می‌غیژ و او را می‌طلب

Lame and limping and bent in figure and unmannerly,
ever creep towards Him and be in quest of Him.

گه بگفت و گه به خاموشی و گه
بوی کردن گیر هر سو بوی شه

Now by speech and now by silence and now by smelling,
catch in every quarter the scent of the King.

گفت آن یعقوب با اولاد خویش
جستن یوسف کنید از حد بیش

Jacob said to his sons,
"Make search for Joseph beyond bounds.

هر حس خود را در این جستن به جد
هر طرف رانید شکل مستعد

In this search earnestly direct every sense towards every side,
like one that is ready."

گفت از روح خدا لا تَیْأَسُوا
همچو گم کرده پسر رو سو به سو

He said, "*Do not despair of God's breath*";
go to and fro as one that has lost his son.

از ره حس دهان پرسان شوید
گوش را بر چار راه آن نهید

Inquire by means of the sense of the mouth,
and lay your ears on the four roads of that (which you seek).

هر کجا بوی خوش آید بو برید
سوی آن سر کاشنای آن سرید

Whenever a sweet scent comes, smell in that direction,
for you are acquainted with that direction.

هر کجا لطفی ببینی از کسی
سوی اصل لطف ره یابی عسی

Whenever you are aware of a kindness from any one,
it is possible you may find the way to the source of the kindness.

این همه جوها ز دریایی است ژرف
جزو را بگذار و بر کل دار طرف

All these lovely things are from a deep Sea:
leave the part and keep your eye upon the Whole.

جنگهای خلق بهر خوبی است
برگ بی‌برگی نشان طوبی است

The wars of mankind are for the sake of Beauty;
the garniture of ungarnishedness is the sign of the Tuba tree.

خشمهای خلق بهر آشتی است
دام راحت دایما بی‌راحتی است

The angers of mankind are for the sake of Peace;
restlessness is ever the snare for Rest.

هر زدن بهر نوازش را بود
هر گله از شکر آگه می‌کند

Every blow is for the sake of fondness;
every complaint makes aware of gratitude.

بوی بر از جزو تا کل ای کریم
بوی بر از ضد تا ضد ای حکیم

Smell from the part to the Whole, O noble one;
smell from opposite to opposite, O wise one.

جنگها می‌آشتی آرد درست
مارگیر از بهر یاری مار جست

Assuredly wars bring peace;
the snake-catcher sought the snake for the purpose of friendship.

بهر یاری مار جوید آدمی
غم خورد بهر حریف بی‌غمی

Man seeks a snake for the purpose of friendship
and cares for one that is without care.

او همی‌جستی یکی ماری شگرف
گرد کوهستان و در ایام برف

He was searching round about the mountains
for a big snake in the days of snow.

اژدهایی مرده دید آن جا عظیم
که دلش از شکل او شد پر ز بیم

He espied there a huge dead dragon,
at the aspect whereof his heart was filled with fear.

مارگیر اندر زمستان شدید
مار می‌جست اژدهایی مرده دید

The snake-catcher was looking for snakes in the hard winter,
he espied a dead dragon.

مارگیر از بهر حیرانی خلق
مار گیرد اینت نادانی خلق

The snake-catcher catches snakes in order to amaze the people—
behold the foolishness of the people!

آدمی کوهی است چون مفتون شود
کوه اندر مار حیران چون شود

Man is a mountain: how should he be led into temptation?
How should a mountain become amazed at a snake?

خویشتن نشناخت مسکین آدمی
از فزونی آمد و شد در کمی

Wretched Man does not know himself:
he has come from a high estate and fallen into a low one.

خویشتن را آدمی ارزان فروخت
بود اطلس خویش بر دلقی بدوخت

Man has sold himself cheaply:
he was satin; he has sewn himself on to a tattered cloak.

صد هزاران مار و که حیران اوست
او چرا حیران شده ست و مار دوست

Hundreds of thousands of snakes and mountains are amazed at him:
why has he become amazed and fond of a snake?

مارگیر آن اژدها را بر گرفت
سوی بغداد آمد از بهر شگفت

The snake-catcher took up that dragon and came to Baghdad
for the sake of astonishment.

اژدهایی چون ستون خانه‌ای
می‌کشیدش از پی دانگانه‌ای

In quest of a paltry fee he carried along a dragon
like the pillar of a house,

کاژدهای مرده‌ای آورده‌ام
در شکارش من جگرها خورده‌ام

Saying, "I have brought a dead dragon:
I have suffered agonies in hunting it."

او همی مرده گمان بردش و لیك
زنده بود و او ندیدش نیك نیك

He thought it was dead, but it was living,
and he did not see it very well.

او ز سرماها و برف افسرده بود
زنده بود و شکل مرده می‌نمود

It was frozen by frosts and snow:
it was alive, but it presented the appearance of the dead.

عالم افسرده ست و نام او جماد
جامد افسرده بود ای اوستاد

The world is frozen: its name is *jamád* (inanimate):
jámid is "frozen," O master.

باش تا خورشید حشر آید عیان
تا ببینی جنبش جسم جهان

Wait till the sun of the Resurrection shall become manifest,
that you may see the movement of the world's body.

چون عصای موسی اینجا مار شد
عقل را از ساکنان اخبار شد

When here the rod of Moses became a snake,
information was given to the intellect concerning motionless beings.

پاره‌ی خاك ترا چون مرد ساخت
خاکها را جملگی شاید شناخت

Since He (God) made your piece of earth a man,
you should recognise the entire sum of the particles of earth:

مرده زین سویند وز آن سو زنده‌اند
خامش اینجا و آن طرف گوینده‌اند

From this standpoint they are dead and from that standpoint
they are living; silent here and speaking yonder.

چون از آن سوشان فرستد سوی ما
آن عصا گردد سوی ما اژدها

When He sends them from that quarter towards us,
the rod becomes a dragon in relation to us.

کوهها هم لحن داودی کند
جوهر آهن به کف مومی بود

The mountains too make a song like that of David,
and the substance of iron is wax in the hand.

باد حمال سلیمانی شود
بحر با موسی سخن دانی شود

The wind becomes a bearer for Solomon;
the sea becomes capable of understanding words in regard to Moses.

ماه با احمد اشارت بین شود
نار ابراهیم را نسرین شود

The moon becomes able to see the sign in obedience to Ahmad;
the fire becomes wild-roses for Abraham.

خاك قارون را چو ماری در کشد
استن حنانه آید در رشد

The earth swallows Qárún like a snake;
the Moaning Pillar comes into righteousness.

سنگ بر احمد سلامی می‌کند
کوه یحیی را پیامی می‌کند

The stone salaams to Ahmad;
the mountain sends a message to Yahya.

ما سمیعیم و بصیریم و خوشیم
با شما نامحرمان ما خامشیم

“We have hearing and sight and are happy,
with you, the uninitiated, we are mute.”

چون شما سوی جمادی می‌روید
محرم جان جمادان چون شوید

Forasmuch as you are going towards inanimateness,
how shall you become familiar with the spiritual life of inanimate beings?

از جمادی عالم جانها روید
غلغل اجزای عالم بشنوید

Go from inanimateness into the world of spirits;
listen to the loud noise of the particles of the world.

فاش تسبیح جمادات آیدت
وسوسه‌ی تاویلها نربایدت

The glorification of God by inanimate beings will become evident to you;
the doubts suggested by interpretations will not carry you away.

چون ندارد جان تو قندیلها
بهر بینش کرده ای تاویلها

Since your soul has not the lamps for seeing,
you have created priorities,

که غرض تسبیح ظاهر کی بود
دعوی دیدن خیال غی بود

Saying, “How should visible glorification be the meaning intended?
The claim to see is an erroneous fancy.

بلکه مر بیننده را دیدار آن
وقت عبرت می‌کند تسبیح خوان

No, the sight of that causes him that sees it to glorify God
at the time when he regards its significance.

پس چو از تسبیح یادت می‌دهد
آن دلالت همچو گفتن می‌بود

Therefore, inasmuch as it reminds you of glorification,
that indication is even as uttering”

این بود تاویل اهل اعتزال
و آن آن کس کاو ندارد نور حال

This is the interpretation of the Mu‘tazilites
and of those who do not possess the light of immediate intuition.

چون ز حس بیرون نیامد آدمی
باشد از تصویر غیبی اعجمی

When a man has not escaped from sense-perception,
he will be a stranger to the ideas of the unseen world.

این سخن پایان ندارد مارگیر
می‌کشید آن مار را با صد زحیر

This discourse has no end.
The snake-catcher, with a hundred pains, was bringing the snake along,

تا به بغداد آمد آن هنگامه جو
تا نهد هنگامه‌ای بر چار سو

Till (at last) the would-be showman arrived at Baghdad
that he might set up a public show at the cross-roads.

بر لب شط مرد هنگامه نهاد
غلغله در شهر بغداد اوفتاد

The man set up a show on the bank of the Tigris,
and a hubbub arose in the city of Baghdad—

مارگیری اژدها آورده است
بو العجب نادر شکاری کرده است

“A snake-catcher has brought a dragon:
he has captured a marvellous rare beast.”

جمع آمد صد هزاران خام ریش
صید او گشته چو او از ابلهیش

Myriads of simpletons assembled,
who had become a prey to him as he in his folly.

منتظر ایشان و هم او منتظر
تا که جمع آیند خلق منتشر

They were waiting, and he too was waiting
for the scattered people to assemble.

مردم هنگامه افزون‌تر شود
کدیه و توزیع نیکوتر رود

The greater the crowd,
the better goes the begging and contributing.

جمع آمد صد هزاران ژاژخا
حلقه کرده پشت پا بر پشت پا

Myriads of idle babblers assembled,
forming a ring, foot behind foot.

مرد را از زن خبر نی ز ازدحام
رفته در هم چون قیامت خاص و عام

Man took no heed of woman: on account of the throng they were
mingled together like nobles and common folk at the Resurrection.

چون همی حراقه جنبانید او
می‌کشیدند اهل هنگامه گلو

When he began to move the cloth,
the people in the crowd strained their throats,

و اژدها کز زمهریر افسرده بود
زیر صد گونه پلاس و پرده بود

And the dragon, which had been frozen by intense cold,
was underneath a hundred kinds of coarse woollen cloths and coverlets.

بسته بودش با رسنهای غلیظ
احتیاطی کرده بودش آن حفیظ

He had bound it with thick ropes:
that careful keeper had taken great precaution for it.

در درنگ انتظار و اتفاق
تافت بر آن مار خورشید عراق

During the delay of expectation and coming together,
the sun of ‘Iraq shone upon the snake

آفتاب گرم سیرش گرم کرد
رفت از اعضای او اخلاط سرد

The sun of the hot country warmed it;
the cold humours went out of its limbs.

مرده بود و زنده گشت او از شگفت
اژدها بر خویش جنبیدن گرفت

It had been dead, and it revived:
from astonishment the dragon began to uncoil itself.

خلق را از جنبش آن مرده مار
گشتشان آن یك تحیر صد هزار

By the stirring of that dead serpent
the people’s bewilderment was multiplied a hundred thousand fold.

با تحیر نعره‌ها انگیختند
جملگان از جنبشش بگریختند

With bewilderment they started shrieking
and fled *en masse* from its motion.

می‌گسست او بند وز آن بانگ بلند
هر طرف می‌رفت چاقاچاق بند

It set about bursting the bonds, and at that loud outcry
the bonds on every side went crack, crack.

بندها بگسست و بیرون شد ز زیر
اژدهایی زشت غران همچو شیر

It burst the bonds and glided out from beneath—
a hideous dragon roaring like a lion.

در هزیمت بس خلایق کشته شد
از فتاده کشتگان صد پشته شد

Many people were killed in the rout:
a hundred heaps were made of the fallen slain.

مارگیر از ترس بر جا خشك گشت
که چه آوردم من از کهسار و دشت

The snake-catcher became paralysed with fear on the spot, crying,
"What have I brought from the mountains and the desert?"

گرگ را بیدار کرد آن کور میش
رفت نادان سوی عزراییل خویش

The blind sheep awakened the wolf:
unwittingly it went towards its 'Azrá'íl.

اژدها يك لقمه کرد آن گیج را
سهل باشد خون خوری حجاج را

The dragon made one mouthful of that dolt:
blood-drinking is easy for Hajjáj.

خویش را بر استنی پیچید و بست
استخوان خورده را در هم شکست

It wound and fastened itself on a pillar
and crunched the bones of the devoured man.

نفست اژدرهاست او کی مرده است
از غم بی‌آلتی افسرده است

The dragon is your sensual soul: how is it dead?
It is frozen by grief and lack of means.

گر بیابد آلت فرعون او
که به امر او همی‌رفت آب جو

If it obtains the means of Pharaoh,
by whose command the water of the river would flow,

آن گه او بنیاد فرعونی کند
راه صد موسی و صد هارون زند

Then it will begin to act like Pharaoh
and will waylay a hundred Moses and Aaron.

کرمك است آن اژدها از دست فقر
پشه ای گردد ز جاه و مال صقر

That dragon, under stress of poverty, is a little worm;
a gnat is made a falcon by power and riches.

اژدها را دار در برف فراق
هین مکش او را به خورشید عراق

Keep the dragon in the snow of separation;
beware, do not carry it into the sun of Iraq.

تا فسرده می‌بود آن اژدهات
لقمه‌ی اویی چو او یابد نجات

As long as that dragon of your remains frozen;
you are a mouthful for it, when it gains release.

مات کن او را و ایمن شو ز مات
رحم کم کن نیست او ز اهل صلات

Checkmate it and become safe from death; have no mercy:
it is not one of them that deserve favours;

کان تف خورشید شهوت بر زند
آن خفاش مرده‌ریگت پر زند

For the heat of the sun of lust strikes upon it,
that vile bat of yours flaps its wings.

می‌کشانشِ در جهاد و در قتال
مردوار الله یجزیك الوصال

Lead it manfully to the warfare and battle:
God will reward you with access.

چون که آن مرد اژدها را آورید
در هوای گرم و خوش شد آن مرید

When that man brought the dragon into the hot air
and the insolent brute became well,

لاجرم آن فتنه‌ها کرد ای عزیز
بیست همچندان که ما گفتیم نیز

Inevitably it wrought that mischief, my dear friend, too,
twenty times as many as we have told.

تو طمع داری که او را بی‌جفا
بسته داری در وقار و در وفا

Do you hope, without using violence,
to keep it bound in quiet and faithfulness?

هر خسی را این تمنا کی رسد
موسیی باید که اژدرها کشد

How should this wish be fulfilled for any worthless one?
It needs a Moses to kill the dragon.

صد هزاران خلق ز اژدرهای او
در هزیمت کشته شد از رای او

By his dragon hundreds of thousands of people were killed
in the rout, as he had designed.

تهدید کردن فرعون موسی را علیه السلام

How Pharaoh threatened Moses, on whom be peace.

گفت فرعونش چرا تو ای کلیم
خلق را کشتی و افکندی تو بیم

Pharaoh said to him, "Why did you, O Kalím,
kill the people and cause fear to fall?

در هزیمت از تو افتادند خلق
در هزیمت کشته شد مردم ز زلق

The people were put to flight and rout by you;
in the rout the folk were killed through slipping.

لاجرم مردم ترا دشمن گرفت
کین تو در سینه مرد و زن گرفت

Necessarily, the folk have come to regard you as their enemy;
men and women have conceived hatred of you in their breasts.

خلق را می‌خواندی بر عکس شد
از خلافت مردمان را نیست بد

You were calling the people to you, it has turned out contrariwise:
the folk cannot but resist you.

من هم از شرت اگر پس می‌خزم
در مکافات تو دیگی می‌پزم

I too, though I am shrinking back from your malice,
am concocting a plan to requite you.

دل از این بر کن که بفریبی مرا
یا بجز فی پس روی گردد ترا

Put away from your heart the thought that you will deceive me
or that you will get any follower but your shadow.

تو بدان غره مشو کش ساختی
در دل خلقان هراس انداختی

Be not deluded by that which you have contrived:
you have cast terror into the hearts of the people.

صد چنین آری و هم رسوا شوی
خوار گردی ضحکه‌ی غوغا شوی

You may bring a hundred such, and you will be exposed in the same way;
you will become despicable and the laughing-stock of the mob.

همچو تو سالوس بسیاران بدند
عاقبت در مصر ما رسوا شدند

Many have been impostors like you,
in our Egypt they have been brought to disgrace in the end."

جواب موسی فرعون را در تهدیدی که می‌کردش

The answer of Moses to Pharaoh concerning the threats which he made against him

گفت با امر حقم اشراك نیست
گر بریزد خونم امرش باك نیست

He said, "I admit nothing as co-partner with the command of God:
if His command shall shed my blood, there is no fear.

راضیم من شاکرم من ای حریف
این طرف رسوا و پیش حق شریف

I am content, I am thankful, O adversary:
here disgraced, but with God honoured.

پیش خلقان خوار و زار و ریش‌خند
پیش حق محبوب و مطلوب و پسند

In the sight of the people contemptible and wretched and a laughingstock:
in God's sight (I am) loved and sought and approved.

از سخن می‌گویم این ور نی خدا
از سیه رویان کند فردا ترا

I say this of words;
otherwise, to-morrow God will make *you* one of the black-faced.

عزت آن اوست و آن بندگانش
ز آدم و ابلیس برمی‌خوان نشانش

Glory belongs to Him and to His servants:
recite the sign thereof through Adam and Iblis.

شرح حق پایان ندارد همچو حق
هین دهان بر بند و بر گردان ورق

The explanation of God, like God, has no limit.
Take heed, close your mouth and turn over a leaf."

پاسخ فرعون موسی را علیه السلام

The reply of Pharaoh to Moses, on whom be peace.

گفت فرعونش ورق در حکم ماست
دفتر و دیوان حکم این دم مراست

Pharaoh said to him, "The leaf is under my authority;
the book and register of authority is mine at this moment.

مر مرا بخریده‌اند اهل جهان
از همه عاقلتری تو ای فلان

The people of the world have chosen me:
art you wiser than all, O fellow?

موسیا خود را خریدی هین برو
خویشتن کم بین به خود غره مشو

O Moses, you have vaunted yourself. Listen, go!
Have less regard for yourself, be not self-deluded.

جمع آرم ساحران دهر را
تا که جهل تو نمایم شهر را

I will assemble the magicians of the world,
that I may exhibit your foolishness to the city.

این نخواهد شد به روزی و دو روز
مهلتم ده تا چهل روز تموز

This will not be done in a day or two:
give me time till the forty days of Tamúz."

جواب موسی علیه السلام فرعون را

The answer of Moses, on whom be peace, to Pharaoh.

گفت موسی این مرا دستور نیست
بنده‌ام امهال تو مأمور نیست

Moses said, "This is not permitted to me:
I am the slave: the giving of time to you is not commanded.

گر تو چیری و مرا خود یار نیست
بنده فرمانم بدانم کار نیست

If you are powerful and I in sooth have no ally,
I am subject to His command: I have nothing to do with that.

می‌زنم با تو به جد تا زنده‌ام
من چه کاره‌ی نصرتم من بنده‌ام

I will combat you with all my might so long as I live;
what have I to do with victory? I am a slave.

می‌زنم تا در رسد حکم خدا
او کند هر خصم از خصمی جدا

I will fight till the decision of God comes to pass:
He separates every adversary from an adversary."

جواب فرعون موسی را و وحی آمدن موسی را علیه السلام

The reply of Pharaoh to Moses,
and the coming of a Divine revelation to Moses, on whom be peace.

گفت نی نی مهلتی باید نهاد
عشوه‌ها کم ده تو کم پیمای باد

He said, "No, no, you must appoint a certain respite:
do not give cajoleries, do not talk vain things."

حق تعالی وحی کردش در زمان
مهلتش ده متسع مهراس از آن

At once the high God made a revelation to him, saying,
"Give him an ample respite: be not afraid of that.

این چهل روزش بده مهلت به طوع
تا سگالد مکرها او نوع نوع

Willingly give him these forty days
that he may think of diverse plots.

تا بکوشد او که نه من خفته‌ام
تیز رو گو پیش ره بگرفته‌ام

Let him endeavor, for I am not asleep;
bid him advance quickly, I have barred the way in front.

حیله‌هاشان را همه بر هم زنم
و آن چه افزایند من بر کم زنم

I will confound all their devices,
and I will reduce to little that which they increase.

آب را آرند و من آتش کنم
نوش و خوش گیرند و من ناخوش کنم

Let them fetch water, and I will make fire;
let them get honey and sweets and I will make bitter.

مهر پیوندند و من ویران کنم
آن که اندر وهم نارند آن کنم

Let them join in a bond of love, and I will destroy it;
I will do that which they conceive not.

تو مترس و مهلتش ده دم دراز
گو سپه گرد آر و صد حیلت بساز

Have no fear, and give him a lengthy respite;
bid him bring together his host and prepare a hundred devices."

مهلت دادن موسی علیه السلام فرعون را تا ساحران را جمع کند از مداین

How Moses, on whom be peace, gave Pharaoh a respite,
that he might assemble the magicians from the cities.

گفت امر آمد برو مهلت ترا
من بجای خود شدم رستی ز ما

He said, "The command has come. Go, the respite is to you.
I depart to my dwelling-place: you are delivered from me."

او همی‌شد و اژدها اندر عقب
چون سگ صیاد دانا و محب

He was going, and at his heels the dragon wise and loving,
like the hunter's dog.

چون سگ صیاد جنبان کرده دم
سنگ را می‌کرد ریگ او زیر سم

Like the hunter's dog, wagging its tail:
it made the stones sand beneath its hoof.

سنگ و آهن را به دم درمی‌کشید
خرد می‌خایید آهن را پدید

With its breath it drew in stone and iron
and visibly chewed the iron into small fragments.

در هوا می‌کرد خود بالای برج
که هزیمت می‌شد از وی روم و گرج

In the air it was making itself above the zodiac,
so that Greeks and Georgians would flee from it in panic.

کفك می‌انداخت چون اشتر ز کام
قطره‌ای بر هر که زد می‌شد جذام

From its palate it cast out foam, like a camel:
whomsoever a drop hit, he was smitten with tubercular leprosy.

ژغژغ دندان او دل می‌شکست
جان شیران سیه می‌شد ز دست

The gnashing of its teeth would break the heart;
the souls of black lions would be distraught.

چون به قوم خود رسید آن مجتبی
شدق او بگرفت باز او شد عصا

When that chosen one reached his kinsfolk,
he took hold of the corner of its mouth, and it became again a staff.

تکیه بر وی کرد و می‌گفت ای عجب
پیش ما خورشید و پیش خصم شب

He leaned upon it, saying, "O wonder!
To me the sun, to my enemy night.

ای عجب چون می‌نبیند این سپاه
عالمی پر آفتاب چاشتگاه

O wonder! How does this host not see a whole world
filled with the sun at morning tide?

چشم باز و گوش باز و این ذکا
خیره‌ام در چشم بندی خدا

Eyes open, and ears open, and this sun!
I am amazed at God's eye-bandaging.

من از ایشان خیره ایشان هم ز من
از بهاری خار ایشان من سمن

I am amazed at them, and they too at me:
from one springtime, they are thorns and I am jasmine.

پیششان بردم بسی جام رحیق
سنگ شد آبش به پیش این فریق

I bore to them many a cup of pure wine:
its juice turned to stone before this company.

دسته‌ی گل بستم و بردم به پیش
هر گلی چون خار گشت و نوش نیش

I twined a handful of roses and carried it to them:
every rose became as a thorn, and the honey turned to poison.

آن نصیب جان بی‌خویشان بود
چون که با خویشند پیدا کی شود

That is the portion allotted to the selfless:
since they are with themselves, how should it be shown?

خفته‌ی بیدار باید پیش ما
تا به بیداری ببیند خوابها

With us, one must need be a waking sleeper,
that in the state of wakefulness he may dream dreams."

دشمن این خواب خوش شد فکر خلق
تا نخسبد فکرتش بسته ست حلق

Thought of created things is an enemy to this sweet sleep:
until his thought is asleep, his throat is shut.

حیرتی باید که روبد فکر را
خورده حیرت فکر را و ذکر را

Bewilderment is needed to sweep thought away:
bewilderment devours thought and recollection.

هر که کاملتر بود او در هنر
او به معنی پس به صورت پیشتر

The more perfect he is in science, the more backward he is in reality
and the more forward in appearance.

راجعون گفت و رجوع این‌سان بود
که گله واگردد و خانه رود

He has said, "*Truly, to Him we are returning*";
and the return is in the same wise as a herd turns back and goes home.

چون که واگردید گله از ورود
پس فتد آن بز که پیش آهنگ بود

When the herd has turned back from going down to water,
the goat that was the leader falls behind.

پیش افتد آن بز لنگ پسین
أضحك الرجعى وجوه العابسين

And the lame hindmost goat is now in front:
the return caused the faces to laugh of them that were frowning.

از گزافه کی شدند این قوم لنگ
فخر را دادند و بخریدند ننگ

How did this party become lame
and give up glory and purchase ignominy in vain?

پا شکسته می‌روند این قوم حج
از حرج راهی است پنهان تا فرج

This party goes on the pilgrimage with broken legs;
there is a secret way from difficulty to ease.

دل ز دانشها بشستند این فریق
ز انکه این دانش نداند آن طریق

This company washed their hearts of kinds of knowledge,
because this knowledge does not know this Way.

دانشی باید که اصلش ز آن سر است
ز انکه هر فرعی به اصلش رهبر است

One needs a knowledge whereof the root is yonder,
inasmuch as every branch is a guide to its root.

هر پری بر عرض دریا کی پرد
تا لدن علم لدنی می‌برد

How should every wing fly across the breadth of the Sea?
The esoteric knowledge will bear to the Presence.

پس چرا علمی بیاموزی به مرد
کش بباید سینه را ز آن پاك کرد

Why, then, should you teach a man
the knowledge of which it benefits him to purify his breast?

پس مجو پیشی از این سر لنگ باش
وقت واگشتن تو پیش آهنگ باش

Therefore do not seek to be in front:
be lame on this side, and be the leader at the moment of return.

آخرون السابقون باش ای ظریف
بر شجر سابق بود میوه‌ی طریف

O clever one, be *the hindmost and the foremost*":
the fresh fruit is prior to the tree.

گر چه میوه آخر آید در وجود
اول است او ز انکه او مقصود بود

Although the fruit comes last into being,
it is the first, because it was the object.

چون ملایك گوی لا عِلْمَ لنا
تا بگیرد دست تو علمتنا

Say, like the angels, "*We have no knowledge*,"
to the end that "*You have taught us*" may take your hand.

گر درین مکتب ندانی تو هجا
همچو احمد پری از نور حجی

If in this school you do not know the alphabet,
you are filled, like Ahmad, with the light of Reason.

گر نباشی نامدار اندر بلاد
کم نه‌ای و الله أعلم بالعباد

If you are not famous in the world, you are not deficient:
God knows best concerning His servants.

اندر آن ویران که آن معروف نیست
از برای حفظ گنجینه‌ی زری است

A treasure of gold is, for safety's sake,
in a desolate spot that is not well-known.

موضع معروف کی بنهند گنج
زین قبل آمد فرج در زیر رنج

How should they deposit the treasure in a well-known place?
On this account it is said, "Joy is beneath sorrow."

خاطر آرد بس شکال اینجا و لیك
بسکلد اشکال را استور نیك

Here the mind may bring many difficulties,
but a good beast will break the tether.

هست عشقش آتشی اشکال سوز
هر خیالی را بروبد نور روز

His love is a fire that consumes difficulties:
the daylight sweeps away every phantom.

هم از آن سو جو جواب ای مرتضی
کاین سؤال آمد از آن سو مر ترا

O you, with whom He is pleased, seek the answer
from the same quarter from which this question came to you.

گوشه‌ی بی‌گوشه‌ی دل شه رهی است
تاب لا شرقی و لا غرب از مهی است

The cornerless corner of the heart is a King's highway:
the radiance that is neither of the east nor of the west is from a Moon.

تو از این سو و از آن سو چون گدا
ای که معنی چه می‌جویی صدا

Why on this side and on that, like a beggar, O mountain of Reality,
are you seeking the echo?

1140 هم از آن سو جو که وقت درد تو
می‌شوی در ذکر یا ربی دو تو

Seek from the same quarter to which, in the hour of pain,
you bend low, crying repeatedly, "O my Lord!

وقت درد و مرگ از آن سو می‌نمی
چون که دردت رفت چونی اعجمی

In the hour of pain and death you turn in that direction:
how, when your pain is gone, are you ignorant?

وقت محنت گشته‌ای الله گو
چون که محنت رفت گویی راه کو

At the time of tribulation you have called unto God,
when the tribulation is gone, you say, "Where is the way?"

این از آن آمد که حق را بی‌گمان
هر که بشناسد بود دایم بر آن

This is because: every one that knows God without uncertainty
is constantly engaged in that,

و انکه در عقل و گمان هستش حجاب
گاه پوشیده ست و گه بدریده جیب

While he that is veiled in intellect and uncertainty
is sometimes covered and sometimes with his collar torn.

1145 عقل جزوی گاه چیره گه نگون
عقل کلی ایمن از ریب المنون

The particular intellect is sometimes dominant, sometimes overthrown;
the Universal Intellect is secure from the hazards of Time.

عقل بفروش و هنر، حیرت بخر
رو به خواری نه بخارا ای پسر

Sell intellect and talent and buy bewilderment:
take yourself to lowliness, O son, not to Bukhara!

ما چه خود را در سخن آغشته‌ایم
کز حکایت ما حکایت گشته‌ایم

Why have I steeped myself in the discourse,
so that from story-telling I have become a story?

من عدم و افسانه گردم در حنین
تا تقلب یابم اندر ساجدین

I become nothing and a fable in making moan, in order that I may gain
influence over them that prostrate themselves in prayer.

این حکایت نیست پیش مرد کار
وصف حال است و حضور یار غار

This is not a story in the eyes of the man of experience: it is a description
of an actual state, and it is the presence of the Friend of the Cave.

1150 آن اساطیر اولین که گفت عاق
حرف قرآن را بد آثار نفاق

That "*stories of the ancients*," which the disobedient applied
to the words of the *Qur'an,* was a mark of hypocrisy.

لامکانی که در او نور خداست
ماضی و مستقبل و حال از کجاست

The man transcending space, in whom is the Light of God—
where is the past, the future, or the present?

ماضی و مستقبلش نسبت به توست
هر دو یك چیزند پنداری که دوست

His being past or future is in relation to you:
both are one thing, and you think they are two.

یك تنی او را پدر ما را پسر
بام زیر زید و بر عمرو آن زبر

One individual is to him father and to us son:
the roof is below Zayd and above 'Amr.

نسبت زیر و زبر شد ز آن دو کس
سقف سوی خویش یك چیز است و بس

The relation of "below" and "above" arises from those two persons:
as regards itself, the roof is one thing only.

1155 نیست مثل آن مثال است این سخن
قاصر از معنای نو حرف کهن

These expressions are not similar to that: they are a comparison:
the old words fall short of the new meaning.

چون لب جو نیست مشکا لب ببند
بی‌لب و ساحل بده‌ست این بحر قند

Since there is no river's edge, close your lips, O water skin:
this Sea of candy has been without edge or shore.

فرستادن فرعون به مداین در طلب ساحران

How Pharaoh sent to the cities in search of the magicians

چون که موسی باز گشت و او بماند
اهل رای و مشورت را پیش خواند

When Moses had returned and he remained,
he called his advisers and counsellors to his presence.

آن چنان دیدند کز اطراف مصر
جمع آردشان شه و صراف مصر

They deemed it right that the King and Ruler of Egypt
should assemble them from all parts of Egypt.

او بسی مردم فرستاد آن زمان
هر نواحی بهر جمع جادوان

Thereupon he sent many men in every direction
to collect the sorcerers.

هر طرف که ساحری بد نامدار
کرد پران سوی او ده پیك کار

In whatsoever region there was a renowned magician,
he set flying towards him ten active couriers.

دو جوان بودند ساحر مشتهر
سحر ایشان در دل مه مستمر

There were two youths, famous magicians:
their magic penetrated into the heart of the moon.

شیر دوشیده ز مه فاش آشکار
در سفرها رفته بر خمی سوار

They milked the moon publicly and openly;
in their journeys they went mounted on a wine-jar.

شکل کرباسی نموده ماهتاب
آن بپیموده فروشیده شتاب

They caused the moonshine to appear like a piece of linen:
they measured and sold it speedily,

سیم برده مشتری آگه شده
دست از حسرت به رخها بر زده

And took the silver away: the purchaser, on becoming aware,
would smite his hand upon his cheeks in grief.

صد هزاران همچنین در جادوی
بوده منشی و نبوده چون روی

They were the inventors of a hundred thousand such in sorcery,
and were not like the rhyme-letter.

چون بدیشان آمد آن پیغام شاه
کز شما شاه است اکنون چاره خواه

When the King's message reached them,
"The king now desires help from you,

از پی آن که دو درویش آمدند
بر شه و بر قصر او موکب زدند

Because two dervishes have come
and marched in force against the King and his palace

نیست با ایشان بغیر یك عصا
که همی‌گردد به امرش اژدها

They have nothing with them except one rod,
which becomes a dragon at his command.

شاه و لشکر جمله بی‌چاره شدند
زین دو کس جمله به افغان آمدند

The King and the whole army are helpless:
all have been brought to lamentation by these two persons.

چاره‌ای می‌باید اندر ساحری
تا بود که زین دو ساحر جان بری

A remedy must be sought in magic,
that maybe you will save lives from these two enchanters—"

آن دو ساحر را چو این پیغام داد
ترس و مهری در دل هر دو فتاد

When he gave the message to those two magicians,
a fear and love descended on the hearts of them both.

عرق جنسیت چو جنبیدن گرفت
سر به زانو بر نهادند از شگفت

When the vein of homogeneity began to throb,
they laid their heads upon their knees in astonishment.

چون دبیرستان صوفی زانو است
حل مشکل را دو زانو جادو است

Inasmuch as the knee is the Sufi's school,
the two knees are sorcerers for solving a difficulty.

خواندن آن دو ساحر پدر را از گور و پرسیدن از روان پدر حقیقت موسی علیه السلام را

How those two magicians summoned their father from the grave and questioned their father's spirit concerning the real nature of Moses, on whom be peace.

بعد از آن گفتند ای مادر بیا
گور بابا کو تو ما را ره نما

Afterwards they said, "Come, O mother,
where is our father's grave? Show us the way."

بردشان بر گور او بنمود راه
پس سه روزه داشتند از بهر شاه

She took them and showed the way to his grave:
then they fasted for three days for the sake of the King.

بعد از آن گفتند ای بابا بما
شاه پیغامی فرستاد از وجا

After that they said, "O father,
the King in consternation has sent us a message

که دو مرد او را به تنگ آورده‌اند
آب رویش پیش لشکر برده‌اند

Those two men have brought him to sore straits
and have destroyed his prestige with the army.

نیست با ایشان سلاح و لشکری
جز عصا و در عصا شور و شری

There is not with them any weapons or soldiers;
nothing but a rod, and in the rod is a calamity and bane.

تو جهان راستان در رفته‌ای
گر چه در صورت به خاکی خفته‌ای

You are gone into the world of the righteous;
though to outward seeming you lie in a tomb.

آن اگر سحر است ما را ده خبر
ور خدایی باشد ای جان پدر

If that is magic, inform us;
and if it be divine, O spirit of our father,

هم خبر ده تا که ما سجده کنیم
خویشتن بر کیمیایی بر زنیم

Also inform us, so that we may bow down
and bring ourselves in touch with an elixir.

ناامیدانیم و اومیدی رسید
راندگانیم و کرم ما را کشید

We are despairing, and a hope has come;
we are banished, and Mercy has drawn us."

جواب گفتن ساحر مرده با فرزندان خود

How the dead magician answered his sons.

بانگ زد کای جان و فرزندان من
هست پیدا گفتن این را مرتهن

He cried, "O my dearest sons,
it rests to declare this plainly.

فاش و مطلق گفتنم دستور نیست
لیك راز از پیش چشمم دور نیست

It is not permitted to me to speak openly and freely,
yet the mystery is not far from mine eye.

لیك بنمایم نشانی با شما
تا شود پیدا شما را این خفا

But I will show unto you a sign
that this hidden thing may be made manifest to you.

نور چشمانم چو آن جا گه روید
از مقام خفتنش آگه شوید

O light of mine eyes, when you go thither,
become acquainted with the place where he sleeps,

آن زمان که خفته باشد آن حکیم
آن عصا را قصد کن بگذار بیم

And at the time when that Sage is asleep,
make for the rod, abandon fear.

گر بدزدی و توانی ساحر است
چاره‌ی ساحر بر تو حاضر است

If you shall steal it and are able, he is a magician;
the means of dealing with a magician is present with you;

ور نتانی هان و هان آن ایزدی است
او رسول ذو الجلال و مهتدی است

But if you cannot, beware and beware! That is of God:
he is the messenger of the Glorious and is guided.

گر جهان فرعون گیرد شرق و غرب
سر نگون آید خدا را گاه حرب

Though Pharaoh occupies the world, east and west,
he will fall headlong: God and then war!

این نشان راست دادم جان باب
بر نویس الله اعلم بالصواب

I give this true sign, O soul of your father: inscribe it:
God best knows the right course.

جان بابا چون بخسبد ساحری
سحر و مکرش را نباشد رهبری

O soul of your father, when a magician sleeps,
there is none to direct his magic and craft.

چون که چوپان خفت گرگ ایمن شود
چون که خفت آن جهد او ساکن شود

When the shepherd has gone to sleep, the wolf becomes unafraid:
when he sleeps, his exertion ceases;

لیك حیوانی که چوپانش خداست
گرگ را آن جا امید و ره کجاست

But the animal whose shepherd is God—
how has the wolf hope or way there?

جادویی که حق کند حق است و راست
جادویی خواندن مر آن حق را خطاست

The sorcery which God practices is real and true:
it is wrong to call that real thing sorcery.

جان بابا این نشان قاطع است
گر بمیرد نیز حقش رافع است

O soul of your father, this is the decisive sign:
even if he dies, God exalts him."

تشبیه کردن قرآن مجید را به عصای موسی و وفات مصطفی علیه السلام را نمودن به خواب موسی و قاصدان تغییر قرآن را به آن دو ساحر بچه که قصد بردن عصا کردند چون موسی را خفته یافتند

Comparison of the sublime Qur'an to the rod of Moses, and the death of Mustafa, on whom be peace, to the sleep of Moses, and those who seek to alter the Qur'an to the two young magicians who attempted to carry off the rod of Moses when they found him asleep.

مصطفی را وعده کرد الطاف حق
گر بمیری تو نمیرد این سبق

The Mercy of God made a promise to Mustafa, saying,
"If you shall die, this Lesson shall not die.

من کتاب و معجزه‌ات را رافعم
بیش و کم کن را ز قرآن مانعم

I am exalting your Book and Miracle; I am defending the Qur'an
from those who would make it more or less.

من تو را اندر دو عالم حافظم
طاعنان را از حدیثت رافضم

I am exalting you in both worlds;
I am driving away the scoffers from your Tidings.

کس نتاند بیش و کم کردن در او
تو به از من حافظی دیگر مجو

None shall be able to make additions or omissions therein.
Do not you seek another protector better than Me.

رونقت را روز روز افزون کنم
نام تو بر زر و بر نقره زنم

Day by day I will increase your splendour;
I will strike your name on gold and on silver.

منبر و محراب سازم بهر تو
در محبت قهر من شد قهر تو

For your sake I will prepare pulpit and prayer-niche:
in love your vengeance has become My vengeance.

نام تو از ترس پنهان می‌گوند
چون نماز آرند پنهان می‌شوند

They, from fear, are uttering your name covertly
and hiding when they perform their prayers;

از هراس و ترس کفار لعین
دینت پنهان می‌شود زیر زمین

From terror and dread of the accursed infidels
your Religion is being hidden underground;

1205 من مناره پر کنم آفاق را
کور گردانم دو چشم عاق را

I will fill the world, from end to end, with minarets;
I will make blind the eyes of the recalcitrant.

چاکرانت شهرها گیرند و جاه
دین تو گیرد ز ماهی تا به ماه

Your servants will occupy cities and power:
your Religion will extend from the Fish to the Moon.

تا قیامت باقیش داریم ما
تو مترس از نسخ دین ای مصطفا

We shall keep it living until the Resurrection:
be not you afraid of the annulment of the Religion, O Mustafa.

ای رسول ما تو جادو نیستی
صادقی هم خرقه‌ی موسیستی

O My Messenger, you are not a sorcerer:
you are truthful; you wear the mantle of Moses.

هست قرآن مر ترا همچون عصا
کفرها را در کشد چون اژدها

To you the *Qur'an* is even as the rod:
it swallows up infidelities, like a dragon.

1210 تو اگر در زیر خاکی خفته‌ای
چون عصایش دان تو آن چه گفته‌ای

If you sleep beneath a sod,
deem as his rod that which you have spoken.

قاصدان را بر عصایت دست نی
تو بخسب ای شه مبارك خفتنی

Assailants have no power over his rod.
Sleep, O King, a blessed sleep!

تن بخفته نور تو بر آسمان
بهر پیکار تو زه کرده کمان

Your body is asleep;
your Light in Heaven has strung a bow for your war.

فلسفی و آن چه پوزش می‌کند
قوس نورت تیر دوزش می‌کند

The philosopher and that which his mouth does—
the bow of your Light is piercing him with arrows"

آن چنان کرد و از آن افزون که گفت
او بخفت و بخت و اقبالش نخفت

Thus He did, and more than He said:
he slept, but his fortune and prosperity slumbered not.

1215 جان بابا چون که ساحر خواب شد
کار او بی‌رونق و بی‌تاب شد

"O soul of your father, when a magician goes to sleep,
his work becomes tarnished and dim."

هر دو بوسیدند گورش را و رفت
تا به مصر از بهر این پیکار زفت

Both kissed his grave and went away to Egypt
for the purpose of this mighty struggle.

چون به مصر از بهر آن کار آمدند
طالب موسی و خانه‌ی او شدند

When they came to Egypt for the sake of that enterprise,
they sought after Moses and his house.

اتفاق افتاد کان روز ورود
موسی اندر زیر نخلی خفته بود

It chanced that on the day of their arrival
Moses was asleep under a palm-tree,

پس نشان دادندشان مردم بدو
که برو آن سوی نخلستان بجو

So the folk gave them a clue to him, saying,
"Go, and seek over there in the direction of the palm-grove."

1220 چون بیامد دید در خرما بنان
خفته‌ای که بود بیدار جهان

When he came, he espied amongst the date trees
a sleeper who was the wake fullest man in the world.

بهر نازش بسته او دو چشم سر
عرش و فرشش جمله در زیر نظر

For pleasure’s sake he had shut the two eyes of his head,
all Heaven and Earth were under his gaze.

ای بسا بیدار چشم خفته دل
خود چه بیند دید اهل آب و گل

Oh, many a one whose eye is awake and whose heart is asleep:
what, in truth, should be seen by the eyes of creatures of water and clay?

آن که دل بیدار دارد، چشم سر
گر بخسبد بر گشاید صد بصر

He that keeps his heart awake—
though the eye of his head may sleep, it will open a hundred eyes.

گر تو اهل دل نه ای بیدار باش
طالب دل باش و در پیکار باش

If you are not one of heart, be awake,
be a seeker of the heart, and be in strife;

1225 ور دلت بیدار شد می‌خسب خوش
نیست غایب ناظرت از هفت و شش

But if your heart has been awakened, sleep sound:
your eye is not absent from the seven heavens and the six directions.

گفت پیغمبر که خسبد چشم من
لیك کی خسبد دلم اندر وسن

The Prophet said, “My eye slumbers,
but when does my heart slumber in drowsiness?”

شاه بیدار است حارس خفته‌گیر
جان فدای خفتگان دل بصیر

The King is awake: suppose the guardsman is asleep;
may soul be sacrificed to the sleepers whose hearts are seeing!

وصف بیداری دل ای معنوی
در نگنجد در هزاران مثنوی

The description of the heart’s wakefulness, O spiritual man,
would not be contained in thousands of rhymed couplets.

چون بدیدندش که خفته ست او دراز
بهر دزدی عصا کردند ساز

When they saw that he was sleeping outstretched,
they made preparations for stealing the rod.

1230 ساحران قصد عصا کردند زود
کز پسش باید شدن وانگه ربود

The magicians quickly approached the rod, saying,
“We must go behind him and then snatch it.”

اندکی چون پیشتر کردند ساز
اندر آمد آن عصا در اهتزاز

When they prepared a little nearer,
the rod began to shake.

آن چنان بر خود بلرزید آن عصا
کان دو بر جا خشك گشتند از وجا

The rod quivered upon itself in such wise
that both on the spot became petrified by the shock.

بعد از آن شد اژدها و حمله کرد
هر دوان بگریختند و روی زرد

After that, it turned into a dragon and made a rush:
both fled, and pale of countenance

رو در افتادن گرفتند از نهیب
غلط غلطان منهزم در هر نشیب

Began to fall on their faces from affright,
tumbling panic-stricken down every slope

1235 پس یقین شان شد که هست از آسمان
ز انکه می‌دیدند حد ساحران

Then to them it became certain that he was from Heaven,
since they were seeing the limit of magicians.

بعد از آن اطلاق و تبشان شد پدید
کارشان تا نزع و جان کندن رسید

Afterwards diarrhea and fever appeared in them,
and their case reached the last gasp and the death-agony.

پس فرستادند مردی در زمان
سوی موسی از برای عذر آن

Then at once they sent a man to Moses
to excuse what they had done,

که امتحان کردیم و ما را کی رسد
امتحان تو اگر نبود حسد

Saying, "We have tested you,
and how should testing you occur to us unless there be jealousy?

مجرم شاهیم ما را عفو خواه
ای تو خاص الخاص درگاه اله

We are sinners against the King: do you crave pardon for us,
O you that are the elect of the elect of the Court of God."

عفو کرد و در زمان نیکو شدند
پیش موسی بر زمین سر می‌زدند

He pardoned, and at once they became well;
they were striking their heads upon the earth in the presence of Moses.

گفت موسی عفو کردم ای کرام
گشت بر دوزخ تن و جانتان حرام

Moses said, "I pardon, O nobles:
your bodies and souls have become unlawful to Hell.

من شما را خود ندیدم ای دو یار
اعجمی سازید خود را ز اعتذار

Truly I did not see you; O two friends,
make yourselves strangers to exculpation.

همچنان بیگانه شکل و آشنا
در نبرد آیید بهر پادشا

Come, even as you are, alien in appearance familiar,
to combat for the King."

پس زمین را بوسه دادند و شدند
انتظار وقت و فرصت می‌بدند

Then they kissed the earth and departed:
they were waiting in expectation of the time and opportunity.

جمع آمدن ساحران از مداین پیش فرعون و تشریفها یافتن و دست بر سینه زدن در قهر خصم او که این بر ما نویس

How the magicians from the cities assembled before Pharaoh and received robes of honour and laid their hands upon their breasts, to subdue his enemy, and saying, "Write this down against us."

تا به فرعون آمدند آن ساحران
دادشان تشریفهای بس گران

Those magicians came unto Pharaoh,
and he gave them robes of honour exceedingly precious.

وعده‌هاشان کرد و پیشین هم بداد
بندگان و اسبان و نقد و جنس و زاد

He made promises to them, and also gave them in advance
slaves and horses and money and goods and provisions.

بعد از آن می‌گفت هین ای سابقان
گر فزون آیید اندر امتحان

After that, he was saying, "Listen, O you that are foremost,
if you prove superior in the trial,

بر فشانم بر شما چندان عطا
که بدرد پرده‌ی جود و سخا

I will scatter over you so many gifts
that the veil of bounty and munificence will be rent."

پس بگفتندش به اقبال تو شاه
غالب آییم و شود کارش تباه

Then they said to him, "Through your fortune, O King,
we shall prevail, and his cause shall be ruined.

ما در این فن صفدریم و پهلوان
کس ندارد پای ما اندر جهان

We are heroes and champions in this art:
no one in the world can resist us."

ذکر موسی بند خاطرها شده‌ست
کاین حکایتهاست که پیشین بده‌ست

The mention of Moses has become a chain to the thoughts,
that these are stories which happened long ago.

ذکر موسی بهر رو پوش است لیك
نور موسی نقد تست ای مرد نیك

The mention of Moses serves for a mask,
but the Light of Moses is your actual concern, O good man.

موسی و فرعون در هستی تست
باید این دو خصم را در خویش جست

Moses and Pharaoh are in your being:
you must seek these two adversaries in yourself.

تا قیامت هست از موسی نتاج
نور دیگر نیست دیگر شد سراج

The generation from Moses is till the Resurrection:
the Light is not different, the lamp has become different.

این سفال و این پلیته دیگر است
لیك نورش نیست دیگر ز آن سر است

This earthenware lamp and this wick are different,
but its light is not different: it is from yonder.

گر نظر در شیشه داری گم شوی
ز انکه از شیشه است اعداد دوی

If you keep looking at the glass, you will be lost,
because from the glass arise the numbers of dualism;

ور نظر بر نور داری وارهی
از دوی و اعداد جسم منتهی

But if you keep your gaze upon the Light,
you will be delivered from dualism and the numbers of the finite body.

از نظرگاه است ای مغز وجود
اختلاف مومن و گبر و جهود

From the place of view, O kernel of Existence, there arises the difference
between the true believer and the Zoroastrian and the Jew.

اختلاف کردن در چگونگی و شکل پیل

The disagreement as to the description and shape of the elephant

پیل اندر خانه‌ی تاریك بود
عرضه را آورده بودندش هنود

The elephant was in a dark house:
some Hindus had brought it for exhibition.

از برای دیدنش مردم بسی
اندر آن ظلمت همی‌شد هر کسی

In order to see it, many people were going,
every one, into that darkness.

دیدنش با چشم چون ممکن نبود
اندر آن تاریکی‌اش کف می‌بسود

As seeing it with the eye was impossible,
was feeling it in the dark with the palm of his hand.

آن یکی را کف به خرطوم اوفتاد
گفت همچون ناودان است این نهاد

The hand of one fell on its trunk:
he said, “This creature is like a water-pipe.”

آن یکی را دست بر گوشش رسید
آن بر او چون باد بیزن شد پدید

The hand of another touched its ear:
to him it appeared to be like a fan.

آن یکی را کف چو بر پایش بسود
گفت شکل پیل دیدم چون عمود

Since another handled its leg, he said,
“I found the elephant’s shape to be like a pillar.”

آن یکی بر پشت او بنهاد دست
گفت خود این پیل چون تختی بده ست

Another laid his hand on its back:
he said, “Truly, this elephant was like a throne.”

همچنین هر یك به جزوی که رسید
فهم آن می‌کرد هر جا می‌شنید

Similarly, whenever anyone heard,
he understood the part that he had touched.

از نظرگه گفتشان شد مختلف
آن یکی دالش لقب داد این الف

On account of the place of view, their statements differed:
one man entitled it “*dál*,” another “*alif*.”

در کف هر کس اگر شمعی بدی
اختلاف از گفتشان بیرون شدی

If there had been a candle in each one’s hand,
the difference would have gone out of their words.

چشم حس همچون کف دست است و بس
نیست کف را بر همه‌ی او دسترس

The eye of sense-perception is only like the palm of the hand:
the palm has not power to reach the whole of him.

1270 چشم دریا دیگر است و کف دگر
کف بهل وز دیده‌ی دریا نگر

The eye of the Sea is one thing and the foam another:
leave the foam and look with the eye of the Sea.

جنبش کفها ز دریا روز و شب
کف همی‌بینی و دریا نی عجب

Day and night the movement of foam-flecks from the Sea:
you behold the foam, but not the Sea. Marvellous!

ما چو کشتیها بهم بر می‌زنیم
تیره چشمیم و در آب روشنیم

We are dashing against each other, like boats:
our eyes are darkened, though we are in the clear water.

ای تو در کشتی تن رفته به خواب
آب را دیدی نگر در آب آب

O you that have gone to sleep in the body’s boat,
you have seen the water, look on the Water of the water.

آب را آبی است کاو می‌راندش
روح را روحی است کاو می‌خواندش

The water has Water that is driving it;
the spirit has a Spirit that is calling it.

1275 موسی و عیسی کجا بد کافتاب
کشت موجودات را می‌داد آب

Where were Moses and Jesus
when the Sun was giving water to the sown field of existent things?

آدم و حوا کجا بود آن زمان
که خدا افکند این زه در کمان

Where were Adam and Eve
at the time when God fitted this string to the bow?

این سخن هم ناقص است و ابتر است
آن سخن که نیست ناقص آن سر است

This speech, too, is imperfect and maimed;
the speech that is not imperfect is yonder.

گر بگوید ز آن بلغزد پای تو
ور نگوید هیچ از آن ای وای تو

If he speaks from that, your foot will stumble;
and if he speak nothing of that, oh, alas for you!

ور بگوید در مثال صورتی
بر همان صورت بچسبی ای فتی

And if he speak in the likeness of a form,
you will stick to that form, O youth.

1280 بسته پایی چون گیا اندر زمین
سر بجنبانی به بادی بی‌یقین

You are foot-bound on the earth, like grass:
you nod your head at a wind, without certainty.

لیك پایت نیست تا نقلی کنی
یا مگر پا را از این گل بر کنی

But you have no foot that you should make a departure
or perchance drag your foot out of this mud.

چون کنی پا را حیاتت زین گل است
این حیاتت را روش بس مشکل است

How should you drag your foot away? Your life is from this mud:
it is mighty hard for this life of yours to go.

چون حیات از حق بگیری ای روی
پس شوی مستغنی از گل می‌روی

When you receive life from God, O dependent one,
then you will become independent of the mud and will go.

شیر خواره چون ز دایه بگسلد
لوت‌خواره شد مر او را می‌هلد

When the sucking is separated from its nurse,
it becomes an eater of morsels and abandons her.

1285 بسته‌ی شیر زمینی چون حبوب
جو فطام خویش از قوت القلوب

You, like seeds, are in bondage to the milk of earth:
seek to wean yourself by the spiritual food.

حرف حکمت خور که شد نور ستیر
ای تو نور بی‌حجب را ناپذیر

Drink the word of Wisdom, for it has become a hidden light,
O you who are unable to receive the unveiled Light,

تا پذیرا گردی ای جان نور را
تا ببینی بی‌حجب مستور را

To the end that you may become able, O Soul, to receive the Light,
and that you may behold without veils that which is hidden,

چون ستاره سیر بر گردون کنی
بلکه بی‌گردون سفر بی‌چون کنی

And traverse the sky like a star;
no, journey unconditioned, without sky.

آن چنان کز نیست در هست آمدی
هین بگو چون آمدی مست آمدی

Thus you came into being from non-existence.
Say now, how did you come? You arrived drunken.

راههای آمدن یادت نماند
لیك رمزی بر تو بر خواهیم خواند

The ways of your coming are not remembered by you,
but we will recite to you a hint.

هوش را بگذار و آن گه هوش دار
گوش را بر بند و آن گه گوش دار

Let your mind go, and then be mindful!
Close your ear, and then listen!

نی نگویم ز انکه خامی تو هنوز
در بهاری تو ندیدستی تموز

No, I will not tell, because you still art unripe:
you art in springtime, you have not seen Tamúz.

این جهان همچون درخت است ای کرام
ما بر او چون میوه‌های نیم خام

This world is even as the tree, O noble ones:
we are like the half-ripened fruit upon it.

سخت گیرد خامها مر شاخ را
ز انکه در خامی نشاید کاخ را

The unripe cling fast to the bough,
because during immaturity they are not fit for the palace.

چون بپخت و گشت شیرین لب‌گزان
سست گیرد شاخها را بعد از آن

When they have ripened and have become sweet—
after that, biting their lips, they take a feeble hold of the boughs.

چون از آن اقبال شیرین شد دهان
سرد شد بر آدمی ملك جهان

When the mouth has been sweetened by that felicity,
the kingdom of the world becomes cold to Man.

سخت‌گیری و تعصب خامی است
تا جنینی کار خون آشامی است

To take a tight hold and to attach one's self strongly is rawness:
so long as you are an embryo, your occupation is blood-drinking.

چیز دیگر ماند اما گفتنش
با تو روح القدس گوید بی‌منش

Another thing remains,
but the Holy Spirit will tell you the tale of it, without me.

نی تو گویی هم بگوش خویشتن
نه من و نه غیر من ای هم تو من

No, you will tell it even to your own ear—
neither I nor another than I, O you that are even I—

همچو آن وقتی که خواب اندر روی
تو ز پیش خود به پیش خود شوی

Just as, when you fall asleep,
you go from the presence of yourself into the presence of yourself:

بشنوی از خویش و پنداری فلان
با تو اندر خواب گفته ست آن نهان

You hear from yourself, and deem that such or such a one
has secretly told you in the dream that.

تو یکی تو نیستی ای خوش رفیق
بلکه گردونی و دریای عمیق

You are not a single "you," O good comrade;
no, you are the sky and the deep sea.

آن تو زفتت که آن نه صد تو است
قلزم است و غرقه‌گاه صد تو است

Your mighty "You," which is nine hundredfold,
is the ocean and the drowning-place of a hundred "you's."

خود چه جای حد بیداری است و خواب
دم مزن و الله أعلم بالصواب

Indeed, what occasion for the terms wakefulness and sleep?
Do not speak, for God knows best what is right.

دم مزن تا بشنوی از دم زنان
آن چه نامد در زبان و در بیان

Do not speak, so that you may hear from the Speakers
that which came not into utterance or into explanation.

دم مزن تا بشنوی ز آن آفتاب
آن چه نامد در کتاب و در خطاب

Do not speak, so that you may hear from the Sun
that which came not into book or into allocution.

دم مزن تا دم زند بهر تو روح
آشنا بگذار در کشتی نوح

Do not speak, so that the Spirit may speak for you:
in the ark of Noah leave off swimming!

همچو کنعان کاشنا می‌کرد او
که نخواهم کشتی نوح عدو

Like Canaan, who was swimming and saying,
"I do not want the ark of Noah, my enemy."

هی بیا در کشتی بابا نشین
تا نگردی غرق طوفان ای مهین

"Hey, come and sit in your father's ark,
that you may not be drowned in the Flood, O despicable one!"

گفت نی من آشنا آموختم
من بجز شمع تو شمع افروختم

He answered, "No, I have learned to swim:
I have lighted a candle other than your candle."

هین مکن کاین موج طوفان بلاست
دست و پا و آشنا امروز لاست

"Beware! Do it not, for these are the waves of the Flood of tribulation;
to-day hand, foot and swimming are nothing.

باد قهر است و بلای شمع کش
جز که شمع حق نمی‌پاید خمش

It is the wind of vengeance and the woe that extinguishes the candle.
No candle but God's is enduring. Be silent!"

گفت نی رفتم بر آن کوه بلند
عاصم است آن که مرا از هر گزند

He said, "No, I will go up that high mountain:
that mountain will protect me from every hurt."

هین مکن که کوه کاه است این زمان
جز حبیب خویش را ندهد امان

"Beware! Do it not, for at this time the mountain is a straw.
He gives safety to none except His beloved."

گفت من کی پند تو بشنوده‌ام
که طمع کردی که من زین دوده‌ام

He answered, "When have I listened to your advice
that you should hope that I am of this family?

خوش نیامد گفت تو هرگز مرا
من بری‌ام از تو در هر دو سرا

Your words were never pleasing to me:
I am quit of you in both worlds."

هین مکن بابا که روز ناز نیست
مر خدا را خویشی و انباز نیست

"Beware, *baba,* don't do it, for is not the day for disdain.
God has no kinship or partner.

تا کنون کردی و این دم نازکی است
اندر این درگاه گیرا ناز کیست

Until now you have shown, and at this moment there is disdain:
whose disdain is of any effect in this Court?

لم یلد لم یولد است او از قدم
نی پدر دارد نه فرزند و نه عم

From eternity *He is begets not, nor is He begotten:*
He has neither father nor son nor uncle.

ناز فرزندان کجا خواهد کشید
ناز بابایان کجا خواهد شنید

How will He suffer the disdain of sons?
How will He listen to the disdain of fathers?

نیستم مولود پیرا کم بناز
نیستم والد جوانا کم گراز

'I am not begotten: O old man, do not be proud.
I am not a begetter: O youth, do not strut.

نیستم شوهر نیم من شهوتی
ناز را بگذار اینجا ای ستی

I am not a husband, I am not connected with lust:
here, O lady, leave off being disdainful.'

جز خضوع و بندگی و اضطرار
اندر این حضرت ندارد اعتبار

Excepting humility and slavishness and utter helplessness,
nothing has consideration in this Presence."

گفت بابا سالها این گفته‌ای
باز می‌گویی به جهل آشفته‌ای

He said, "Father, for years you have said this;
you are saying again: you art deranged with folly.

چند از اینها گفته‌ای با هر کسی
تا جواب سرد بشنودی بسی

How many of these things have you said to everyone,
so that oftentimes you have heard a cold answer!

این دم سرد تو در گوشم نرفت
خاصه اکنون که شدم دانا و زفت

This cold breath of yours did not enter my ear,
especially now when I have become wise and strong."

گفت بابا چه زیان دارد اگر
بشنوی یك بار تو پند پدر

He said, "*Baba*, what harm will it do
if you listen once to the advice of your father?"

همچنین می‌گفت او پند لطیف
همچنان می‌گفت او دفع عنیف

On this wise was he speaking kindly counsel,
and on that wise was he uttering harsh refusal.

نه پدر از نصح کنعان سیر شد
نه دمی در گوش آن ادبیر شد

Neither did the father become weary of admonishing Canaan,
nor did a single breath enter the ear of that graceless man.

اندر این گفتن بدند و موج تیز
بر سر کنعان زد و شد ریز ریز

They were in this talk when a fierce billow dashed upon Canaan's head,
and he was shivered to fragments.

نوح گفت ای پادشاه بردبار
مر مرا خر مرد و سیلت برد بار

Noah said, "O long-suffering King, my ass is dead,
and Your Flood has carried away the load.

وعده کردی مر مرا تو بارها
که بیابد اهلت از طوفان رها

Many times You did promise me, saying,
'Your family shall be saved from the Deluge.'

دل نهادم بر امیدت من سلیم
پس چرا بربود سیل از من گلیم

I simply fixed my heart on hope of You:
why, then, has the Flood swept my garment away from me?"

گفت او از اهل و خویشانت نبود
خود ندیدی تو سپیدی او کبود

He said, "He was not of your family and kinsfolk:
did not you yourself see you are white, he blue?"

چون که دندان تو کرمش در فتاد
نیست دندان برکنش ای اوستاد

When the worm has fallen upon your tooth, it is not a tooth:
tear it out, O master.

تا که باقی تن نگردد زار از او
گر چه بود آن تو شو بیزار از او

In order that the rest of your body may not be made miserable by it,
become quit of it, although it was yours.

گفت بیزارم ز غیر ذات تو
غیر نبود آن که او شد مات تو

He said, "I am quit of anything other than Your Essence;
he that has died in You is not other.

تو همی‌دانی که چونم با تو من
بیست چندانم که با باران چمن

You know how I am to You:
I am as the orchard to the rain, and twenty times as much—

زنده از تو شاد از تو عایلی
مغتذی بی‌واسطه و بی‌حایلی

Living by You, rejoicing because of You,
a pauper receiving sustenance without any medium or intervention;

متصل نه منفصل نه ای کمال
بلکه بی‌چون و چگونه و اعتلال

Not united, not separated, O Perfection;
no, devoid of quality or description or causation.

ماهیانیم و تو دریای حیات
زنده‌ایم از لطفت ای نیکو صفات

We are the fishes, and You the Sea of Life:
we live by Your favour, O You whose attributes are excellent.

تو نگنجی در کنار فکرتی
نه به معلولی قرین چون علتی

You are not contained in the bosom of any thought,
nor are You joined with the effect, as a cause.

پیش از این طوفان و بعد از این مرا
تو مخاطب بوده‌ای در ماجرا

Before this Flood and after it,
You have been the object of my address in colloquy.

با تو می‌گفتم نه با ایشان سخن
ای سخن بخش نو و آن کهن

I was speaking with You, not with them,
O You that are the Giver of speech newly and of old.

نی که عاشق روز و شب گوید سخن
گاه با اطلال و گاهی با دمن

Is it not the case that the lover, day and night,
converses now with the ruins, now with the traces?

روی با اطلال کرده ظاهرا
او که را می‌گوید آن مدحت که را

To outward seeming, he has turned his face towards the ruins,
to whom is he saying that song of praise, to whom?

شکر طوفان را کنون بگماشتی
واسطه‌ی اطلال را برداشتی

Thanks! Now You have let loose the Flood
and removed the ruins which stood between.

ز انکه اطلال لئیم و بد بدند
نه ندایی نه صدایی می‌زدند

Because they were vile and evil ruins,
uttering neither a cry nor an echo

من چنان اطلال خواهم در خطاب
کز صدا چون کوه واگوید جواب

I desire such ruins to speak with as answer back,
like the mountain, by an echo,

تا مثنا بشنوم من نام تو
عاشقم بر نام جان آرام تو

So that I may hear Your name redoubled,
I am in love with Your soul soothing name.

هر نبی ز آن دوست دارد کوه را
تا مثنا بشنود نام ترا

That is why every prophet holds the mountains dear:
that he may hear Your name redoubled.

آن که پست مثال سنگلاخ
موش را شاید نه ما را در مناخ

That low mountain, resembling stony ground,
is suitable for a mouse, not for us, as a resting-place.

من بگویم او نگردد یار من
بی‌صدا ماند دم گفتار من

I speak, it does not join with me:
the breath of my speech remains without echo.

با زمین آن به که هموارش کنی
نیست هم دم با قدم یارش کنی

It is better that you level it with the earth;
it is not in accord with your breath: you should join it with your foot."

گفت ای نوح ار تو خواهی جمله را
حشر گردانم بر آرم از ثرا

He said, "O Noah, if you desire,
I will assemble them all and raise them from the earth.

بهر کنعانی دل تو نشکنم
لیك از احوال آگه می‌کنم

I will not break your heart for the sake of a Canaan,
but I am acquainting with states."

گفت نی نی راضی‌ام که تو مرا
هم کنی غرقه اگر باید ترا

He said, "No, no, I am content that You should drown me too,
if it suits You.

هر زمانم غرقه می‌کن من خوشم
حکم تو جان است چون جان می‌کشم

Keep drowning me every instant, I am pleased:
Your ordinance is my soul, I bear it as my soul.

ننگرم کس را و گر هم بنگرم
او بهانه باشد و تو منظرم

I do not look at any one, and even if I do look at, he is a pretext,
and You are the object of my regard.

عاشق صنع توام در شکر و صبر
عاشق مصنوع کی باشم چو گبر

I am in love with Your making in thanksgiving and patience;
how should I be in love, like the infidel, with that which You have made?”

عاشق صنع خدا با فر بود
عاشق مصنوع او کافر بود

He that loves God’s making is glorious;
he that loves what He has made is an unbeliever.

توفیق میان این دو حدیث که الرضا بالکفر کفر و حدیث دیگر من لم یرض بقضائي فليطلب ربا سوائي

Reconciliation of these two Traditions: “To be satisfied with infidelity is an act of infidelity,” and “If anyone is not satisfied with My ordainment, let him seek a lord other than Me.”

دی سؤالی کرد سائل مر مرا
ز انکه عاشق بود او بر ماجرا

Yesterday an inquirer put a question to me,
because he was fond of disputation.

گفت نکته‌ی الرضا بالکفر کفر
این پیمبر گفت و گفت اوست مهر

He said, “This Prophet uttered the deep saying,
‘To be satisfied with infidelity is an act of infidelity’; his words are a seal.

باز فرمود او که اندر هر قضا
مر مسلمان را رضا باید رضا

Again, he said that the Moslem must be satisfied in every consequence,
must be satisfied.

نه قضای حق بود کفر و نفاق
گر بدین راضی شوم باشد شقاق

Is not infidelity and hypocrisy the consequence of God?
If I become satisfied with this, it will be opposition,

ور نیم راضی بود آن هم زیان
پس چه چاره باشدم اندر میان

And if I am not satisfied, that too will be detrimental:
between, then, what means is there for me?”

گفتمش این کفر مقضی نه قضاست
هست آثار قضا این کفر راست

I said to him, “This infidelity is the thing ordained, it is not the consequence;
this infidelity is truly the effects of the consequence.

پس قضا را خواجه از مقضی بدان
تا شکالت دفع گردد در زمان

Therefore know, sire, the ordainment from the thing ordained,
so that your difficulty may be removed at once.

راضیم در کفر ز آن رو که قضاست
نه از این رو که نزاع و خبث ماست

I acquiesce in infidelity in that respect that it is the ordainment,
not in this respect that it is our contentiousness and wickedness.

کفر از روی قضا هم کفر نیست
حق را کافر مخوان اینجا مه ایست

In respect of the ordainment, infidelity indeed is not infidelity.
Do not call God ‘infidel,’ do not stand here.

کفر جهل است و قضای کفر علم
هر دو کی يك باشد آخر حلم و خلم

Infidelity is ignorance, and the ordainment of infidelity is knowledge:
how, pray, should *hilm* (forbearance) and *khilm* (anger) both be one?

زشتی خط زشتی نقاش نیست
بلکه از وی زشت را بنمودنی است

The ugliness of the script is not the ugliness of the artist;
no, it is an exhibition of the ugly by him.

قوت نقاش باشد آن که او
هم تواند زشت کردن هم نکو

The power of the artist
is that he can make both the ugly and the beautiful."

گر گشایم بحث این را من به ساز
تا سؤال و تا جواب آید دراز

If I develop the investigation of this methodically,
so that question and answer become lengthy,

ذوق نکته‌ی عشق از من می‌رود
نقش خدمت نقش دیگر می‌شود

The savour of Love's mystery will go from me,
the form of piety will be deformed.

مثل در بیان آن که حیرت مانع بحث و فکرت است

A parable illustrating the fact that bewilderment prevents investigation and consideration.

آن یکی مرد دو مو آمد شتاب
پیش یك آیینه‌دار مستطاب

A certain man, whose hair was of two colours,
came hastily to a highly esteemed barber.

گفت از ریشم سپیدی کن جدا
که عروس نو گزیدم ای فتی

He said, "Remove the hoariness from my beard,
for I have chosen a new bride, O young man."

ریش او ببرید و کل پیشش نهاد
گفت تو بگزین مرا کاری فتاد

He cut off his beard and laid the whole of it before him, and said,
"Do you pick out, and for it happens that I have some important business."

این سؤال و آن جواب است آن گزین
که سر اینها ندارد درد دین

That "pick out" is dialectic,
for religious emotion has no care for these things.

آن یکی زد سیلیی مر زید را
حمله کرد او هم برای کید را

A certain man slapped Zayd on the neck;
he at once rushed at him with warlike purpose.

گفت سیلی زن سؤالت می‌کنم
پس جوابم گوی و آن گه می‌زنم

The assailant said, "I will ask you a question
so answer me and then strike me.

بر قفای تو زدم آمد طراق
یك سؤالی دارم اینجا در وفاق

I struck the nape of your neck, and there was the sound of a slap:
at this point I have a question in concord:

این طراق از دست من بوده‌ست یا
از قفا گاه تو ای فخر کیا

Was this sound caused by my hand or by the nape of your neck,
O pride of the noble?"

گفت از درد این فراغت نیستم
که در این فکر و تفکر بیستم

He said, "On account of the pain
I have no leisure to stop in this reflection and consideration.

تو که بی‌دردی همی‌اندیش این
نیست صاحب درد را این فکر هین

Do you, who are without pain, ponder on this;
he that feels the pain has no such thought. Take heed!"

حکایت

Story.

در صحابه کم بدی حافظ کسی
گر چه شوقی بود جانشان را بسی

Amongst the Companions there was scarcely any one
that knew the *Qur'an* by heart, though their souls had a great desire,

ز انکه چون مغزش در آگند و رسید
پوستها شد بس رقیق و واکفید

Because, inasmuch as its kernel had filled and had reached maturity,
the rinds became very thin and burst.

قشر جوز و فستق و بادام هم
مغز چون آگندشان شد پوست کم

Similarly, the shells of the walnut and the pistachio-nut and the almond—
when the kernel has filled them, the rind decreases.

مغز علم افزود کم شد پوستش
ز انکه عاشق را بسوزد دوستش

The kernel, knowledge, increases, its rind decreases,
because the lover is consumed by his beloved.

وصف مطلوبی چو ضد طالبی است
وحی و برق نور سوزنده‌ی نبی است

Since the quality of being sought is the opposite of seeking, the Revelation
and the flashing of the Light consume the prophet with burning.

چون تجلی کرد اوصاف قدیم
پس بسوزد وصف حادث را گلیم

When the Attributes of the Eternal have shone forth,
then the mantle of temporality is burned.

ربع قرآن هر که را محفوظ بود
جل فینا از صحابه می‌شنود

Every one that knew a quarter of the *Qur'an* by heart
was hearing from the Companions, "Great is he amongst us."

جمع صورت با چنین معنی ژرف
نیست ممکن جز ز سلطانی شگرف

To combine the form with such a deep meaning is not possible,
except on the part of a mighty king.

در چنین مستی مراعات ادب
خود نباشد ور بود باشد عجب

In such intoxication the observance of due respect
will not be there at all; or if it be, it is a wonder.

اندر استغنا مراعات نیاز
جمع ضدین است چون گرد و دراز

To observe humility in enrichment is to combine two opposites, like
"round" and "long."

خود عصا معشوق عمیان می‌بود
کور خود صندوق قرآن می‌بود

Truly the staff is loved by the blind;
the blind man himself is a coffer of the *Qur'an*.

گفت کوران خود صنادیقند پر
از حروف مصحف و ذکر و نذر

He said, "In sooth the blind are coffers
full of the words of the *Qur'an* and commemoration and warning."

باز صندوقی پر از قرآن به است
ز آن که صندوقی بود خالی به دست

Again, a coffer full of the *Qur'an*
is better than he that is an empty coffer in the hand.

باز صندوقی که خالی شد ز بار
به ز صندوقی که پر موش است و مار

Yet again, the coffer that is empty of load
is better than the coffer that is full of mice and snakes.

حاصل اندر وصل چون افتاد مرد
گشت دلاله به پیش مرد سرد

The sum: when a man has attained to union,
the go between becomes worthless to him.

چون به مطلوبت رسیدی ای ملیح
شد طلب کاری علم اکنون قبیح

Since you have reached the object of your search, O elegant one,
the search for knowledge has now become evil.

چون شدی بر بامهای آسمان
سرد باشد جست و جوی نردبان

Since you have mounted to the roofs of Heaven,
it would be futile to seek a ladder.

جز برای یاری و تعلیم غیر
سرد باشد راه خیر از بعد خیر

After felicity, the way to felicity is worthless
except for the sake of helping and teaching others.

آینه‌ی روشن که شد صاف و جلی
جهل باشد بر نهادن صیقلی

The shining mirror, which has become clear and perfect— it would be folly to apply a polisher (to it).

پیش سلطان خوش نشسته در قبول
زشت باشد جستن نامه و رسول

Seated happily beside the Sultan in favour—it would be disgraceful to seek letter and messenger

داستان مشغول شدن عاشقی به عشق نامه خواندن و مطالعه کردن عشق نامه در حضور معشوق خویش و معشوق آن را ناپسند داشتن که طلب الدلیل عند حضور المدلول قبیح و الاشتغال بالعلم بعد الوصول الی المعلوم مذموم

Story of a lover's being engrossed in reading and perusing a love-letter in the presence of his beloved, and how the beloved was displeased thereat. It is shameful to seek the proof in the presence of that which is proved, and blameworthy to occupy one's self with knowledge after having attained to that which is known.

آن یکی را یار پیش خود نشاند
نامه بیرون کرد و پیش یار خواند

A certain man, his beloved let sit beside her,
produced a letter and read it to her.

بیتها در نامه و مدح و ثنا
زاری و مسکینی و بس لابه‌ها

In the letter were verses and praise and laud,
lamentation and wretchedness and many humble entreaties.

گفت معشوق این اگر بهر من است
گاه وصل این عمر ضایع کردن است

The beloved said, "If this is for my sake,
this at the time of meeting is to waste one's life.

من به پیشت حاضر و تو نامه خوان
نیست این باری نشان عاشقان

I am here beside you, and you reading a letter!
This, at any rate, is not the mark of lovers."

گفت اینجا حاضری اما و لیك
من نمی‌یابم نصیب خویش نیك

He replied, "You are present here,
but I am not gaining my pleasure well.

آن چه می‌دیدم ز تو پارینه سال
نیست این دم گر چه می‌بینم وصال

That which I felt last year on account of you
is non-existent at this moment, though I am experiencing union.

من از این چشمه زلالی خورده‌ام
دیده و دل ز آب تازه کرده‌ام

I have drunk cool water from this fountain;
I have refreshed eye and heart with its water.

چشمه می‌بینم و لیکن آب نی
راه آبم را مگر زد ره زنی

I am seeing the fountain, but the water is not there:
maybe some brigand has waylaid my water."

گفت پس من نیستم معشوق تو
من به بلغار و مرادت در قتو

She said, "Then I am not your beloved:
I am in Bulghar, and the object of your desire is in Qutú

عاشقی تو بر من و بر حالتی
حالت اندر دست نبود یا فتی

You are in love with me and with a state of feeling;
the state of feeling is not in your hand, O youth.

پس نیم کلی مطلوب تو من
جزو مقصودم ترا اندر زمن

Therefore I am not the whole of that which is sought by you;
I am part of the object of your quest at the present time.

خانه‌ی معشوقه‌ام معشوق نی
عشق بر نقد است بر صندوق نی

I am the house of your beloved, not the beloved;
love is for the cash, not for the coffer."

هست معشوق آن که او یك تو بود
مبتدا و منتهایت او بود

The beloved is that one who is single,
who is your beginning and end.

چون بیابی‌اش نمانی منتظر
هم هویدا او بود هم نیز سر

When you find him, you will not remain in expectation:
he is both the manifest and also the mystery,

میر احوال است نه موقوف حال
بنده‌ی آن ماه باشد ماه و سال

He is the lord of states of feeling, not dependent on any state:
month and year are slaves of that Moon.

چون بگوید حال را فرمان کند
چون بخواهد جسمها را جان کند

When he bids the "state," it does his behest;
when he wills, he makes bodies spirit.

منتها نبود که موقوف است او
منتظر بنشسته باشد حال جو

One that is stopped is not the end;
he will be seated, waiting and seeking the "state."

کیمیای حال باشد دست او
دست جنباند شود مس مست او

His hand is the elixir that transmutes the "state":
he moves his hand, the copper becomes intoxicated with him.

گر بخواهد مرگ هم شیرین شود
خار و نشتر نرگس و نسرین شود

If he will, even death becomes sweet;
thorns and stings become narcissus and wild-rose.

آن که او موقوف حال است آدمی است
گه به حال افزون و گاهی در کمی است

He that is dependent on the "state" is a human being: at one moment
he is greater by the "state," at another moment he is in decrease.

صوفی ابن الوقت باشد در مثال
لیك صافی فارغ است از وقت و حال

In similitude the Sufi is "the son of the time," but the pure one (şáfí)
is unconcerned with "time" and "state."

حالها موقوف عزم و رای او
زنده از نفخ مسیح آسای او

"States" are dependent on his decision and judgement;
vivified by his Messiah-like breath.

عاشق حالی نه عاشق بر منی
بر امید حال بر من می‌تنی

"You art in love with your 'state,' you are not in love with me;
you are attached to me in the hope of the 'state.'"

آن که یك دم كم دمی كامل بود
نیست معبود خلیل آفل بود

He that at one moment is deficient and at another moment perfect
is not He that was worshipped by Khalíl: he is one that sinks;

و انکه آفل باشد و گه آن و این
نیست دل بر لا أُحِبُّ الآفلین

And he that is liable to sink and is now that and this
is not the beloved: "*I love not them that sink.*"

آن که او گاهی خوش و گه ناخوش است
یك زمانی آب و یك دم آتش است

He that is now pleasing and now unpleasing,
at one moment water and at one moment fire,

برج مه باشد و لیکن ماه نی
نقش بت باشد ولی آگاه نی

May be the mansion of the Moon, but he is not the Moon;
he may be the picture of the Adored One, but he is not conscious.

هست صوفی صفا جو ابن وقت
وقت را همچون پدر بگرفته سخت

The Sufi that seeks purity is 'the son of the time':
he has clasped the 'time' tightly as his father.

هست صافی غرق نور ذو الجلال
ابن کس نی فارغ از اوقات و حال

The pure one (*ṣáfí*) is plunged in the Light of the Glorious;
he is not the son of any one, free from ‘times’ and ‘states’—

غرقه‌ی نوری که او لَمْ یولد است
لَمْ یَلِدْ لَمْ یُولَدْ آن ایزد است

Plunged in the Light which is unbegotten:
He neither begets nor is He begotten belongs to God.

رو چنین عشقی بجو گر زنده‌ای
ور نه وقت مختلف را بنده‌ای

Go, seek a love like this, if you are alive;
otherwise, you are a slave to the changing “time.”

منگر اندر نقش زشت و خوب خویش
بنگر اندر عشق و در مطلوب خویش

Do not regard your ugly or beauteous form;
regard Love and the object of your search.

منگر آن که تو حقیری یا ضعیف
بنگر اندر همت خود ای شریف

Do not regard the fact that you are despicable or infirm;
look upon your aspiration, O noble one.

تو به هر حالی که باشی می‌طلب
آب می‌جو دایما ای خشك لب

In whatsoever state you be, keep searching;
O you with dry lip, always be seeking the water,

کان لب خشکت گواهی می‌دهد
کاو به آخر بر سر منبع رسد

For that dry lip of yours gives evidence
that at last it will reach the springhead.

خشکی لب هست پیغامی ز آب
که به مات آرد یقین این اضطراب

Dryness of lip is a message from the water
that this agitation will certainly bring you to the water,

کاین طلب‌کاری مبارك جنبشی است
این طلب در راه حق مانع‌کشی است

For this seeking is a blessed motion;
this search is a killer of obstacles on the Way to God.

این طلب مفتاح مطلوبات تست
این سپاه و نصرت رایات تست

This search is the key to the things sought by you;
this is your army and the victory of your banners.

این طلب همچون خروسی در صیاح
می‌زند نعره که می‌آید صباح

This search is like rooster
crowing and proclaiming that the dawn is at hand.

گر چه آلت نیستت تو می‌طلب
نیست آلت حاجت اندر راه رب

Although you have no equipment, be ever seeking:
equipment is not necessary on the Way of the Lord.

هر که را بینی طلب‌کار ای پسر
یار او شو پیش او انداز سر

Whomever you see engaged in search, O son,
become his friend and cast your head before him,

کز جوار طالبان طالب شوی
و ز ظلال غالبان غالب شوی

For through being the neighbour of the seekers you will become a seeker,
and from the shadows of the conquerors you will become a conqueror.

گر یکی موری سلیمانی بجست
منگر اندر جستن او سست سست

If an ant has sought the rank of Solomon,
do not look languidly on its quest.

هر چه داری تو ز مال و پیشه‌ای
نه طلب بود اول و اندیشه‌ای

Everything that you have of wealth and a handicraft—
was it not at first a quest and a thought?

حکایت آن شخص که در عهد داود علیه السلام شب و روز دعا می‌کرد که مرا روزی حلال ده بی‌رنج

Story of the person who in the time of David, on whom be peace, used to pray night and day, crying, "Give me a lawful livelihood without trouble."

آن یکی در عهد داود نبی
نزد هر دانا و پیش هر غبی

In the time of the prophet David a certain man,
beside every sage and before every simpleton,

این دعا می‌کرد دایم کای خدا
ثروتی بی‌رنج روزی کن مرا

used to always utter this prayer:
"O God, bestow on me riches without trouble!

چون مرا تو آفریدی کاهلی
زخم خواری سست جنبی منبلی

Since You have created me a lazybones,
a receiver of blows, a slow mover, a sluggard,

بر خران پشت ریش بی‌مراد
بار اسبان و استران نتوان نهاد

One cannot place on sore-backed luckless asses
the load carried by horses and mules.

کاهلم چون آفریدی ای ملی
روزیم ده هم ز راه کاهلی

Inasmuch as You, O perfect One, have created me lazy,
do You accordingly give me the daily bread by the way of laziness.

کاهلم من سایه خسبم در وجود
خفتم اندر سایه‌ی این فضل و جود

I am lazy and sleeping in the shade in existence:
I sleep in the shade of this Bounty and Munificence.

کاهلان و سایه خسبان را مگر
روزیی بنوشته‌ای نوعی دگر

Surely for them that are lazy and sleeping in the shade
You have prescribed a livelihood in another fashion.

هر که را پای است جوید روزیی
هر که را پا نیست کن دل سوزیی

Every one that has a foot seeks a livelihood:
show some pity towards every one that has no foot.

رزق را می‌ران به سوی آن حزین
ابر را می‌کش به سوی هر زمین

Send the daily bread to that sorrowful one:
waft the rain-clouds towards every land.

چون زمین را پا نباشد جود تو
ابر را راند به سوی او دو تو

Since the land has no foot,
Your munificence drives the clouds doubly towards it.

طفل را چون پا نباشد مادرش
آید و ریزد وظیفه بر سرش

Since the babe has no foot,
its mother comes and pours the ration upon it.

روزیی خواهم به ناگه بی‌تعب
که ندارم من ز کوشش جز طلب

I crave a daily portion suddenly without fatigue,
for I have nothing of endeavour except the seeking."

مدت بسیار می‌کرد این دعا
روز تا شب شب همه شب تا ضحی

Thus was he praying for a long time,
day until night and all night until morning.

خلق می‌خندید بر گفتار او
بر طمع خامی و بر پیکار او

The people were laughing at his words,
at the folly of his hope, and at his contention,

که چه می‌گوید عجب این سست ریش
یا کسی داده‌ست بنگ بی‌هشیش

Saying; "Marvellous! What is he saying—this idiot?
Or has some one given him beng of senselessness?

راه روزی کسب و رنج است و تعب
هر کسی را پیشه‌ای داد و طلب

The way of daily bread is work and trouble and fatigue;
He has given every one a handicraft and seeking.

اطلبوا الأرزاق في أسبابها
ادخلوا الأوطان من أبوابها

‘Seek your daily portions in the means thereof:
enter your dwellings by their doors.’

شاه و سلطان و رسول حق کنون
هست داود نبی ذو فنون

At present the King and ruler and messenger of God is the prophet David,
one endowed with many accomplishments.

با چنان عزی و نازی کاندر اوست
که گزیدستش عنایتهای دوست

Notwithstanding such glory and pride as is in him,
forasmuch as the favours of the Friend have chosen him out—

معجزاتش بی‌شمار و بی‌عدد
موج بخشایش مدد اندر مدد

His miracles are countless and innumerable,
the waves of his bounty are tide upon tide:

هیچ کس را خود ز آدم تا کنون
کی بده‌ست آواز صد چون ارغنون

When has anyone, even from Adam till now,
had a voice like an organ?

که به هر وعظی بمیراند دویست
آدمی را صوت خوبش کرد نیست

Which at every preaching causes to die?
His beautiful voice made two hundred human beings non-existent.

شیر و آهو جمع گردد آن زمان
سوی تذکیرش مغفل این از آن

At that time the lion and the deer unite towards his exhortation,
the one oblivious of the other;

کوه و مرغان هم رسایل با دمش
هر دو اندر وقت دعوت محرمش

The mountains and the birds are accompanying his breath;
both are his confidants in the hour of his calling;

این و صد چندین مر او را معجزات
نور رویش بی‌جهات و در جهات

These and a hundred times as many miracles are to him;
the light of his countenance is transcendent and immanent—

با همه تمکین خدا روزی او
کرده باشد بسته اندر جستجو

Notwithstanding all majesty, God must have made his livelihood
to be bound up with seeking and endeavour.

بی‌زره بافی و رنجی روزی‌اش
می‌نیاید با همه پیروزی‌اش

Without weaving coats of mail and some trouble,
his livelihood is not coming, notwithstanding all his winning.

این چنین مخذول واپس مانده‌ای
خانه کنده‌ی دون و گردون رانده‌ای

A God-forsaken abandoned one like this,
a low scoundrel and outcast from Heaven,

این چنین مدبر همی‌خواهد که زود
بی‌تجارت پر کند دامن ز سود

A backslider of this sort, desires, without trading,
at once to fill his skirt with gain!

این چنین گیجی بیامد در میان
که بر آیم بر فلك بی‌نردبان

Such a crazy fellow has come forward, saying,
‘I will climb up to the sky without a ladder.’”

این همی‌گفتش به تسخر رو بگیر
که رسیدت روزی و آمد بشیر

This one would say to him derisively, “Go and receive, for your daily
portion has arrived and the messenger has come with the good news”;

و آن همی‌خندید ما را هم بده
ز انچه یابی هدیه‌ای سالار ده

And that one would laugh, “Give us too of what you get as a gift,
O headman of the village.”

او از این تشنیع مردم وین فسوس
کم نمی‌کرد از دعا و چاپلوس

He was not diminishing his prayers and wheedling entreaties
because of this abuse and ridicule from the people,

تا که شد در شهر معروف و شهیر
کاو ز انبان تهی جوید پنیر

that he became well-known and celebrated in the town
as one who seeks cheese from an empty wallet.

شد مثل در خام طبعی آن گدا
او از این خواهش نمی‌آمد جدا

That beggar became a proverb for foolishness;
he would not desist from this petitioning.

دویدن گاو در خانه‌ی آن دعاکننده به الحاح، قال النَّبیّ علیه السلام إن اللَّه یحب الملحین في الدعاء زیرا عین خواست از حق تعالی و الحاح خواهنده را به است از آن چه می‌خواهد آن را از او

How a cow ran into the house of him that was praying importunately. The Prophet, may God bless him and grant him peace, has said, "God loves them that are persistent in prayer," because the actual asking from God most High and the importunity is better for the petitioner than the thing which he is asking of Him.

تا که روزی ناگهان در چاشت‌گاه
این دعا می‌کرد با زاری و آه

Until suddenly one day, he was uttering this prayer
with moaning and sighs at morningtide,

ناگهان در خانه‌اش گاوی دوید
شاخ زد بشکست در بند و کلید

Suddenly a cow ran into his house;
she butted with her horns and broke the bolt and key.

گاو گستاخ اندر آن خانه بجست
مرد در جست و قوایمهاش بست

The cow boldly jumped into the house;
the man sprang forward and bound her legs.

پس گلوی گاو ببرید آن زمان
بی‌توقف بی‌تامل بی‌امان

Then he at once cut the throat of the cow without pause,
without consideration, and without mercy.

چون سرش ببرید شد سوی قصاب
تا اهابش بر کند در دم شتاب

After he had cut off her head, he went to the butcher,
in order that he might quickly rip off her hide forthwith.

عذر گفتن نظم کننده و مدد خواستن

The Poet's excusing himself and asking help.

ای تقاضاگر درون همچون جنین
چون تقاضا می‌کنی اتمام این

O You that make demands within, like the embryo—
since You are making a demand, make easy

سهل گردان ره نما توفیق ده
یا تقاضا را بهل بر ما منه

The fulfillment of this, shows the way,
give guidance, or relinquish the demand and do not lay upon me!

چون ز مفلس زر تقاضا می‌کنی
زر ببخشش در سر ای شاه غنی

Since You are demanding gold from an insolvent,
give him gold in secret, O rich King!

بی‌تو نظم و قافیه شام و سحر
زهره کی دارد که آید در نظر

Without You, how should poesy and rhyme
dare to come into sight at eve or morn?

نظم و تجنیس و قوافی ای علیم
بنده‌ی امر تواند از ترس و بیم

Poesy and homonymy and rhymes, O Knowing One,
are the slaves of Your Command from fear and dread,

چون مسبح کرده‌ای هر چیز را
ذات بی‌تمییز و با تمییز را

Inasmuch as You have made everything a glorifier —
the undiscerning entity and the discerning.

هر یکی تسبیح بر نوعی دگر
گوید و از حال آن این بی‌خبر

Each glorifies in a different fashion,
and that one is unaware of the state of this one.

آدمی منکر ز تسبیح جماد
و آن جماد اندر عبادت اوستاد

Man disbelieves in the glorification uttered by inanimate things,
but those inanimate things are masters in worship.

بلکه هفتاد و دو ملت هر یکی
بی‌خبر از یکدگر و اندر شکی

No, the two-and-seventy sects,
every one, are unaware of each other and in a doubt.

چون دو ناطق را ز حال همدگر
نیست آگه چون بود دیوار و در

Since two speakers have no knowledge of each other's state,
how will be wall and door?

چون من از تسبیح ناطق غافلم
چون بداند سبحه‌ی صامت دلم

Since I am heedless of the glorification uttered by one who speaks, how
should my heart know the glorification performed by that which is mute?

سنی از تسبیح جبری بی‌خبر
جبری از تسبیح سنی بی‌اثر

The Sunni is unaware of the Jabri's glorification;
the Jabri is unaffected by the Sunni's glorification.

هست سنی را یکی تسبیح خاص
هست جبری را ضد آن در مناص

The Sunni has a particular glorification;
the Jabri has the opposite thereof in refuge.

این همی‌گوید که آن ضالست و گم
بی‌خبر از حال او وز امر قم

This one says, "He is astray and lost,"
unaware of his state and of the command, "Arise!"

و آن همی‌گوید که این را چه خبر
جنگشان افکند یزدان از قدر

And that one says, "What awareness has this one?"
God, by fore-ordainment, has cast them into strife.

گوهر هر یك هویدا می‌کند
جنس از ناجنس پیدا می‌کند

He makes manifest the real nature of each;
He displays the congener by the uncongenial.

قهر را از لطف داند هر کسی
خواه دانا خواه نادان یا خسی

Everyone knows mercy from vengeance,
whether he be wise or ignorant or vile,

لیك لطفی قهر در پنهان شده
یا که قهری در دل لطف آمده

But a mercy that has become hidden in vengeance,
or a vengeance that has sunk into the heart of mercy,

کم کسی داند مگر ربانیی
کش بود در دل محك جانیی

No one knows except the divine man
in whose heart is a spiritual touchstone.

باقیان زین دو گمانی می‌برند
سوی لانه‌ی خود به یك پر می‌پرند

The rest hold an opinion of these two:
they fly to their nest with a single wing.

بیان آن که علم را دو پر است و گمان را یك پر است، ناقص آمد ظن به پرواز ابتر است، و مثال ظن و یقین در علم

Explaining that Knowledge has two wings, and Opinion one: "Opinion is defective and curtailed in flight"; and a comparison illustrating opinion and certainty in knowledge.

علم را دو پر گمان را یك پر است
ناقص آمد ظن به پرواز ابتر است

Knowledge has two wings, Opinion one wing:
Opinion is defective and curtailed in flight.

مرغ یك پر زود افتد سر نگون
باز بر پرد دو گامی یا فزون

The one-winged bird soon falls headlong;
then again it flies up some two paces or more.

افت و خیزان می‌رود مرغ گمان
با یکی پر بر امید آشیان

The bird, Opinion, falling and rising,
goes on with one wing in hope of the nest.

چون ز ظن وارست علمش رو نمود
شد دو پر آن مرغ یك پر پر گشود

When he has been delivered from Opinion, Knowledge shows its face to him:
that one-winged bird becomes two-winged and spreads his wings.

بعد از آن یمشی سویا مستقیم
نی علی وجهه مکبا او سقیم

After that, he walks erect and straight,
not falling flat on his face or ailing.

با دو پر بر می‌پرد چون جبرئیل
بی‌گمان و بی‌مگر بی‌قال و قیل

He flies aloft with two wings, like Gabriel,
without opinion and without peradventure and without disputation.

گر همه‌ی عالم بگویندش توی
بر ره یزدان و دین مستوی

If the entire world should say to him,
"You are on the Way of God and the right religion,"

او نگردد گرم‌تر از گفتشان
جان طاق او نگردد جفتشان

He will not be made hotter by their words:
his lonely soul will not mate with them;

ور همه گویند او را گمرهی
کوه پنداری و تو برگ کهی

And if they all should say to him, "You are astray:
you think a mountain, and you are a blade of straw,"

او نیفتد در گمان از طعنشان
او نگردد دردمند از ظعنشان

He will not fall into opinion because of their taunts;
he will not be grieved by their departure.

بلکه گر دریا و کوه آید به گفت
گویدش با گمرهی گشتی تو جفت

No, if seas and mountains should come to speech
and should say to him, "You are wedded to perdition,"

هیچ یك ذره نیفتد در خیال
یا به طعن طاعنان رنجور حال

Not the least jot will he fall into phantasy or sickness
on account of the taunts of the scoffers.

مثال رنجور شدن آدمی به وهم تعظیم خلق و رغبت مشتریان به وی و حکایت معلم

Parable of a man's being made ill by vain conceit of the veneration in which he is held by the people and of the supplication addressed to him by those seeking his favour; and the story of the Teacher.

کودکان مکتبی از اوستاد
رنج دیدند از ملال و اجتهاد

The boys in a certain school suffered
at the hands of their master from weariness and toil.

مشورت کردند در تعویق کار
تا معلم در فتد در اضطرار

They consulted about stopping work,
so that the teacher should be reduced to the necessity,

چون نمی‌آید و را رنجوریی
که بگیرد چند روز او دوریی

"Since no illness befalls him,
which would cause him to take absence for several days,

تا رهیم از حبس و تنگی و ز کار
هست او چون سنگ خارا برقرار

So that we might escape from imprisonment and confinement and work.
He is fixed, like a solid rock."

آن یکی زیرکتر این تدبیر کرد
که بگوید اوستا چونی تو زرد

One, the cleverest, planned that he should say,
"Master, how are you pale?

خیر باشد رنگ تو بر جای نیست
این اثر یا از هوا یا از تبی است

May it be well! Your colour is changed:
this is the effect either of air or of a fever."

اندکی اندر خیال افتد از این
تو برادر هم مدد کن این چنین

"At this he will begin to fancy a little:
do you too, brother, help in like manner.

چون در آیی از در مکتب بگو
خیر باشد اوستا احوال تو

When you come in through the door of the school, say,
'Master, is your state good?'

آن خیالش اندکی افزون شود
کز خیالی عاقلی مجنون شود

That fancy of his will increase a little,
for by a fancy a sensible man is driven mad.

آن سوم و آن چارم و پنجم چنین
در پی ما غم نمایند و حنین

After us let the third and the fourth and the fifth
show sympathy and sorrow likewise,

تا چو سی کودك تواتر این خبر
متفق گویند یابد مستقر

So that, when with one consent thirty boys successively tell this story,
it may find lodging."

هر یکی گفتش که شاباش ای ذکی
باد بختت بر عنایت متکی

Each said to him, "Bravo, O sagacious one!
May your fortune rest on the favour!"

متفق گشتند در عهد وثیق
که نگرداند سخن را یك رفیق

They agreed, in firm covenant,
that no fellow should alter the words;

بعد از آن سوگند داد او جمله را
تا که غمازی نگوید ماجرا

And afterwards he administered an oath to them all,
lest any tell-tale should reveal the plot.

رای آن کودك بچربید از همه
عقل او در پیش می‌رفت از رمه

The counsel of that boy prevailed over all;
his intellect was going in front of the flock.

آن تفاوت هست در عقل بشر
که میان شاهدان اندر صور

There is the same difference in human intellect
as amongst loved ones in forms.

زین قبل فرمود احمد در مقال
در زبان پنهان بود حسن رجال

From this point of view, Ahmad said in talk,
"The excellence of men is hidden in the tongue."

عقول خلق متفاوت است در اصل فطرت و نزد معتزله متساوی است و تفاوت عقول از تحصیل علم است

People's intellects differ in their original nature, according to the Mu'tazilites they are equal and the difference in intellects arises from the acquisition of knowledge.

اختلاف عقلها در اصل بود
بر وفاق سنیان باید شنود

You must hear in accordance with the Sunnis
the difference in intellects was original,

بر خلاف قول اهل اعتزال
که عقول از اصل دارند اعتدال

In contradiction to the doctrine of the Mu'tazilites,
who hold that intellects were originally equal,

تجربه و تعلیم بیش و کم کند
تا یکی را از یکی اعلم کند

Experience and teaching makes them more or less,
so that it makes one person more knowing than another.

باطل است این ز انکه رای کودکی
که ندارد تجربه در مسلکی

This is false, because the counsel of a boy
who has not experience in any course of action—

بردمید اندیشه‌ای ز آن طفل خرد
پیر با صد تجربه بویی نبرد

From that small child sprang up a thought
the old man with a hundred experiences did not sense at all.

خود فزون آن به که آن از فطرت است
تا ز افزونی که جهد و فکرت است

Truly, the superiority that is from nature
is even better than the superiority that is endeavour and reflection.

تو بگو داده‌ی خدا بهتر بود
یا که لنگی راهوارانه رود

Tell, is the gift of God better,
or that a lame person should walk smoothly?

در وهم افگندن کودکان استاد را

How the boys made the teacher imagine.

روز گشت و آمدند آن کودکان
بر همین فکرت ز خانه تا دکان

Day broke, and those boys, on this thought,
came from their homes to the shop.

جمله استادند بیرون منتظر
تا در آید اول آن یار مصر

They all stood outside,
waiting for that resolute fellow to go in first,

ز انکه منبع او بدهست این رای را
سر امام آید همیشه پای را

Because he was the source of this plan:
the head is always an Imam to the foot.

ای مقلد تو مجو پیشی بر آن
کاو بود منبع ز نور آسمان

O imitator, do not you seek precedence
over one who is a source of the heavenly light.

او در آمد گفت استا را سلام
خیر باشد رنگ رویت زردفام

He came in and said to the master “Salaam!
I hope you are well. Your face is yellow in colour.”

گفت استا نیست رنجی مر مرا
تو برو بنشین مگو یاوه هلا

The master said, “I have no ailment.
Go and sit down and don’t talk nonsense, hey!”

نفی کرد اما غبار وهم بد
اندکی اندر دلش ناگاه زد

He denied, but the dust of evil imagination
suddenly struck a little upon his heart.

اندر آمد دیگری گفت این چنین
اندکی آن وهم افزون شد بدین

Another came in and said the like:
by this that imagination was a little increased.

همچنین تا وهم او قوت گرفت
ماند اندر حال خود بس در شگفت

In like manner, until his imagination gained strength
and he was left marvelling exceedingly as to his state health.

بیمار شدن فرعون هم به وهم از تعظیم خلقان

How Pharaoh was made ill by vain imagination arising from the people's reverence.

سجده‌ی خلق از زن و از طفل و مرد
زد دل فرعون را رنجور کرد

The people are prostrating themselves—women, children, and men—
smote the heart of Pharaoh and made him ill.

گفتن هر یك خداوند و ملك
آن چنان کردش ز وهمی منهتك

Every one's calling him lord and king
made him so tattered from a vain imagination,

که بدعوی الهی شد دلیر
اژدها گشت و نمی‌شد هیچ سیر

That he dared to pretend to divinity:
he became a dragon and would never be sated.

عقل جزوی آفتش وهم است و ظن
ز انکه در ظلمات شد او را وطن

Imagination and opinion are the bane of the particular reason,
because its dwelling-place is in the darkness.

بر زمین گر نیم گز راهی بود
آدمی بی‌وهم ایمن می‌رود

If there be a path half an ell wide on the ground,
a man will walk safely without imagining;

بر سر دیوار عالی گر روی
گر دو گز عرضش بود کج می‌شوی

If you walk on the top of a high wall,
you will stagger even if its width be two ells;

بلکه می‌افتی ز لرزه‌ی دل به وهم
ترس وهمی را نکو بنگر بفهم

No, through imagination and from trembling of heart, you will be falling.
Consider well and understand the fear that is due to imagination.

رنجور شدن استاد به وهم

How the teacher was made ill by imagination.

گشت استا سست از وهم و ز بیم
بر جهید و می‌کشانید او گلیم

The master became unnerved by imagination and dread;
he sprang up and began to drag his cloak along,

خشمگین با زن که مهر اوست سست
من بدین حالم نپرسید و نجست

Angry with his wife and saying, "Her love is weak:
I am in this state, and she did not ask and inquire.

خود مرا آگه نکرد از رنگ من
قصد دارد تا رهد از ننگ من

She did not even inform me about my colour:
she intends to be freed from my disgrace.

او به حسن و جلوه‌ی خود مست گشت
بی‌خبر کز بام افتادم چو طشت

She has become intoxicated with her beauty and the display
and is unaware that I have fallen from the roof, like a bowl."

آمد و در را به تندی واگشاد
کودکان اندر پی آن اوستاد

He came and fiercely opened the door—
the boys at the master's heels.

گفت زن خیر است چون زود آمدی
که مبادا ذات نیکت را بدی

His wife said, "Are you well? How have you come soon?
May no evil happen to your goodly person!"

گفت کوری رنگ و حال من ببین
از غمم بیگانگان اندر حنین

He said, "Are you blind? Look at my colour and appearance:
strangers are lamenting my affliction,

تو درون خانه از بغض و نفاق
می‌نبینی حال من در احتراق

You, at home, from hatred and hypocrisy
do not see the state of anguish I am in."

گفت زن ای خواجه عیبی نیستت
وهم و ظن لاش بی‌معنی‌ستت

His wife said, "O sir, there is nothing wrong with you:
it is your vain unreal imagination and opinion."

گفتش ای غر تو هنوزی در لجاج
می‌نبینی این تغیر و ارتجاج

He said to her, "O strumpet, are you still obstinately disputing?
Don't you see this change and tremor?

گر تو کور و کر شدی ما را چه جرم
ما در این رنجیم و در اندوه و گرم

If you have become blind and deaf, what fault of mine is it?
I am in this pain and grief and woe."

گفت ای خواجه بیارم آینه
تا بدانی که ندارم من گنه

She said, "O sir, I will bring the mirror,
in order that you may know that I am innocent."

گفت رو نه تو رهی نه آینه‌ت
دایما در بغض و کینی و عنت

"Go," said he; "may neither you nor your mirror be saved!
You are always in hatred and malice and sin.

جامه‌ی خواب مرا رو گستران
تا بخسبم که سر من شد گران

Make my bed at once, that I may lie down,
for my head is sore."

زن توقف کرد مردش بانگ زد
کای عدو زوتر ترا این می‌سزد

The wife lingered; the man shouted at her, saying,
"O enemy, quicker! This is worthy of you."

در جامه‌ی خواب افتادن استاد و نالیدن او از وهم رنجوری

How the master went to bed and moaned, imagining himself to be ill.

جامه خواب آورد و گسترد آن عجوز
گفت امکان نی و باطن پر ز سوز

The old woman brought the bed-clothes and spread them. She said,
"There is no possibility, and my heart is filled with burning.

گر بگویم متهم دارد مرا
ور نگویم جد شود این ماجرا

If I speak, he will hold me suspect;
and if I say nothing, this affair will become serious."

فال بد رنجور گرداند همی
آدمی را که نبودستش غمی

A man who has not suffered any pain
is made ill by a bad omen.

قول پیغمبر قبوله یفرض
ان تمارضتم لدینا تمرضوا

It is obligatory to accept the saying of the Prophet,
"If you pretend to be sick beside me, you will become sick."

گر بگویم او خیالی بر زند
فعل دارد زن که خلوت می‌کند

"If I tell him, he will cast up a vain fancy; my wife has a design,
for she is making arrangements to be alone.

مر مرا از خانه بیرون می‌کند
بهر فسقی فعل و افسون می‌کند

She is getting me out of the house,
she is plotting and cajoling for the purpose of some wickedness.'"

جامه خوابش کرد و استاد اوفتاد
آه آه و ناله از وی می‌بزاد

She prepared his bed, and the master fell down:
sighs and moans were arising from him.

کودکان آن جا نشستند و نهان
درس می‌خواندند با صد اندهان

The boys sat there, reciting their lesson
with a hundred sorrows in secret,

کاین همه کردیم و ما زندانییم
بد بنایی بود ما بد بانییم

Thinking, "We have done all this and we are prisoners:
it was a bad building, and we are bad builders."

دوم بار در وهم افگندن کودکان استاد را که او را از قرآن خواندن ما درد سر افزاید

How for the second time the boys made the master imagine, saying that their recitation of the Qur'an would increase his headache.

گفت آن زیرك که ای قوم پسند
درس خوانید و کنید آوا بلند

The clever boy said, "O good fellows,
recite the lesson and make your voices loud."

چون همی‌خواندند گفت ای کودکان
بانگ ما استاد را دارد زیان

When they were reciting, he said,
"Boys, the noise we are making will do the master harm.

درد سر افزاید استا را ز بانگ
ارزد این کاو درد یابد بهر دانگ

The master's headache will be increased by the noise:
is it worthwhile that he should suffer pain for the sake of pence?"

گفت استا راست می‌گوید روید
درد سر افزون شدم بیرون شوید

The master said, "He is speaking the truth: depart.
My headache is worse: go out!"

خلاص یافتن کودکان از مکتب بدین مکر

How the boys escaped from school by this trick.

سجده کردند و بگفتند ای کریم
دور بادا از تو رنجوری و بیم

They bowed and said, "O honoured sir,
may illness and danger be far from you!"

پس برون جستند سوی خانه‌ها
همچو مرغان در هوای دانه‌ها

Then they bounded off to their homes,
like birds in desire of grain.

مادرانشان خشمگین گشتند و گفت
روز کتاب و شما با لهو جفت

Their mothers became angry with them and said,
"A school-day and you at play!"

عذر آوردند کای مادر تو بیست
این گناه از ما و از تقصیر نیست

They offered excuses, saying, "Stop, mother!
This sin does not proceed from us and is not caused by our fault.

از قضای آسمان استاد ما
گشت رنجور و سقیم و مبتلا

By the destiny of Heaven
our master has become ill and sick and afflicted."

مادران گفتند مکر است و دروغ
صد دروغ آرید بهر طمع دوغ

The mothers said, "It is a trick and a lie:
you bring forward a hundred lies because of your greed for buttermilk.

ما صباح آییم پیش اوستا
تا ببینیم اصل این مکر شما

In the morning we will come to the master,
that we may see the bottom of this trick of yours."

کودکان گفتند بسم الله روید
بر دروغ و صدق ما واقف شوید

"Go in God's name," said the boys;
"inform yourselves as to our lying or telling the truth."

رفتن مادران کودکان به عیادت اوستاد

How the mothers of the boys went to visit the sick master.

بامدادان آمدند آن مادران
خفته استا همچو بیمار گران

At morning those mothers came;
the master in bed like one who is gravely ill,

هم عرق کرده ز بسیاری لحاف
سر ببسته رو کشیده در سجاف

Perspiring on account of the great number of coverlets,
his head bandaged and his face enveloped in the quilt.

آه آهی می‌کند آهسته او
جملگان گشتند هم لاحول گو

He was moaning softly:
they too all began to cry "La hawl."

خیر باشد اوستاد این درد سر
جان تو ما را نبوده زین خبر

They said, "Master, we hope all will be well.
This headache— by your soul, we were not aware of it."

گفت من هم بی‌خبر بودم از این
آگهم مادر غران کردند هین

He replied, "I also was not aware of it;
the whoresons made me aware, mark you.

من بدم غافل به شغل قال و قیل
بود در باطن چنین رنجی ثقیل

I did not notice, through being busy with discourse,
within there was such a severe malady."

چون به جد مشغول باشد آدمی
او ز دید رنج خود باشد عمی

When a man is busy in earnest,
he is blind to the sight of his pain.

از زنان مصر یوسف شد سمر
که ز مشغولی بشد ز ایشان خبر

It has become an oft-told tale concerning the women of Joseph's Egypt
that consciousness departed from them on account of their pre-occupation.

پاره پاره کرده ساعدهای خویش
روح واله که نه پس بیند نه پیش

They cut their fore-arms to pieces: the spirit is distraught,
so that it looks neither behind nor before.

ای بسا مرد شجاع اندر حراب
که ببرد دست یا پایش ضراب

Oh, many a brave man in battle
whose hand or foot is cut by blows,

او همان دست آورد در گیرودار
بر گمان آن که هست او برقرار

And he bears that same hand into the combat,
thinking that it remains firm.

خود ببیند دست رفته در ضرر
خون از او بسیار رفته بی‌خبر

Indeed he will see that his hand has been injured
much blood has gone from him unawares.

در بیان آن که تن روح را چون لباسی است
و این دست آستین دست روح است و این پای موزه‌ی پای روح است

Explaining that the body is as a garment to the spirit and that this hand is the sleeve of the spirit's hand, and that this foot is the shoe of the spirit's foot.

تا بدانی که تن آمد چون لباس
رو بجو لابس لباسی را ملیس

So you may know that the body is like a garment.
Go, seek the wearer of the garment, and do not lick a garment.

روح را توحید الله خوشتر است
غیر ظاهر دست و پای دیگر است

To the spirit the knowledge of the Unity is sweeter:
it has a hand and foot different from those which are visible.

دست و پا در خواب بینی و ائتلاف
آن حقیقت دان مدانش از گزاف

You may behold in dream the hand and foot and their connection:
deem that a reality, deem it not to be in vain.

آن تویی که بی‌بدن داری بدن
پس مترس از جسم و جان بیرون شدن

You are such that without the body you have a body:
do not, then, dread the going forth of the soul from the body.

حکایت آن درویش که در کوه خلوت کرده بود و بیان حلاوت انقطاع و خلوت و داخل شدن در این منقبت که أنا جلیس من ذکرني و أنیس من استأنس بي
گر با همه‌ای چو بی‌منی بی‌همه‌ای ور بی‌همه‌ای چو با منی با همه‌ای

Story of the dervish who had secluded himself in the mountains, with an account of the sweetness of severance and seclusion and of entering upon this path, for, "I am the companion of them that commemorate Me and the friend of them that take Me as their friend.
If you are with all, you art without all when you art without Me;
And if you are without all, you are with all when you are with Me."

بود درویشی به کهساری مقیم
خلوت او را بود هم خواب و ندیم

There was a dervish dwelling in a mountainous place:
solitude was his bedfellow and boon-companion.

چون ز خالق می‌رسید او را شمول
بود از انفاس مرد و زن ملول

Since the refreshing breeze was coming for him from the Creator,
he was weary of the breaths of man and woman.

همچنان که سهل شد ما را حضر
سهل شد هم قوم دیگر را سفر

Just as staying at home is easy to us,
so travelling is easy to another class of people.

آن چنان که عاشقی بر سروری
عاشق است آن خواجه بر آهنگری

In the same way as you art in love with dominion,
that worthy man is in love with the ironsmith's handicraft.

هر کسی را بهر کاری ساختند
میل آن را در دلش انداختند

Everyone has been made for some particular work,
and the desire for that has been put into his heart.

دست و پا بی‌میل جنبان کی شود
خار و خس بی‌آب و بادی کی رود

How should hand and foot be set in motion without desire?
How should sticks and straws go without any water or wind?

گر ببینی میل خود سوی سما
پر دولت بر گشا همچون هما

If you see your desire towards Heaven,
unfold the wings of empire, like the *Huma*;

ور ببینی میل خود سوی زمین
نوحه می‌کن هیچ منشین از حنین

But if you see your desire towards the earth,
keep lamenting, cease not at all from moaning.

عاقلان خود نوحه‌ها پیشین کنند
جاهلان آخر به سر بر می‌زنند

The wise, indeed, make lamentations at first;
the foolish beat their heads at the last.

ز ابتدای کار آخر را ببین
تا نباشی تو پشیمان یوم دین

From the beginning of the affair discern the end,
so that you may not be repenting on the Day of Judgement.

دیدن زرگر عاقبت کار را و سخن بر وفق عاقبت گفتن با مستعیر ترازو

How a goldsmith discerned the end of the affair and spoke in accordance with the end to one who wished to borrow his scales.

آن یکی آمد به پیش زرگری
که ترازو ده که بر سنجم زری

A certain man came to a goldsmith, saying,
“Give me the scales, that I may weigh some gold.”

گفت خواجه رو مرا غربال نیست
گفت میزان ده بدین تسخر مه‌ایست

The master said, “Go, I have no sieve.”
“Give me the scales,” he replied, “and don’t stop to jest like this.”

گفت جاروبی ندارم در دکان
گفت بس بس این مضاحك را بمان

He said, “I have no broom in the shop.”
“Enough, enough!” cried the other; “leave these jokes.

من ترازویی که می‌خواهم بده
خویشتن را کر مکن هر سو مجه

Give the scales which I am asking for;
don’t make yourself out to be deaf, don’t jump in every direction.”

گفت بشنیدم سخن کر نیستم
تا نپنداری که بی‌معنیستم

He said, “I heard what you said, I am not deaf;
you must not think that I am nonsensical.

این شنیدم لیك پیری مرتعش
دست لرزان جسم تو نامنتعش

I heard this, but you are a shaky old man:
your hand is trembling and your body is not erect;

و آن زر تو هم قراضه‌ی خرد و مرد
دست لرزد پس بریزد زر خرد

And moreover that gold of yours consists of little tiny filings:
your hand trembles, so the fragments of gold will drop;

پس بگویی خواجه جاروبی بیار
تا بجویم زر خود را در غبار

Then you will say, ‘Sir, fetch a broom
that I may look in the dust for my gold.’

چون بروبی خاك را جمع آوری
گوییم غلبیر خواهم ای جری

When you sweep, you will gather dust; you will say to me,
‘I want the sieve, O gallant man.’

من ز اول دیدم آخر را تمام
جای دیگر رو از اینجا و السلام

I from the beginning discerned the end complete.
Go from here to some other place, and farewell!”

بقیه‌ی قصه‌ی آن زاهد کوهی که نذر کرده بود که میوه‌ی کوهی از درخت باز نکنم و درخت نفشانم و کسی را نگویم صریح و کنایت که بیفشان آن خورم که باد افکنده باشد از درخت

The rest of the Story of the ascetic of the mountain who had made a vow that he would not pluck any mountain fruit from the trees or shake the trees or tell anyone to shake them, either plainly or in veiled terms, and that he would only eat what the wind might cause to fall from the trees.

اندر آن که بود اشجار و ثمار
بس مرود کوهی آن جا بی‌شمار

On that mountain were trees and fruits;
there were many mountain-pears – numberless.

گفت آن درویش یا رب با تو من
عهد کردم زین نچینم در زمن

The dervish said, “O Lord, I make a covenant with You.
I will not pluck any of these during the time.

جز از آن میوه که باد انداختش
من نچینم از درخت منتعش

I will not pluck from the raised-up trees
but the fruit that the wind has caused to fall.”

مدتی بر نذر خود بودش وفا
تا در آمد امتحانات قضا

For a while he kept his vow faithfully:
till the tribulations of Destiny came on.

زین سبب فرمود استثنا کنید
گر خدا خواهد به پیمان بر زنید

On this account He has commanded, saying,
“Make the exception: attach ‘if God will’ to your promise.

هر زمان دل را دگر میلی دهم
هر نفس بر دل دگر داغی نهم

Every instant I give to the heart a different desire,
every moment I lay upon the heart a different brand.

کل اصباح لنا شأن جدید
کل شيء عن مرادي لا یحید

At every dawn I have a new employment:
nothing turns aside from that which I have willed.”

در حدیث آمد که دل همچون پری است
در بیابانی اسیر صرصری است

It has come down in the Traditions
that the heart is like a feather in a desert, the captive of a violent blast.

باد پر را هر طرف راند گزاف
گه چپ و گه راست با صد اختلاف

The wind drives the feather recklessly in every direction,
now left, now right, with a hundred diversities.

در حدیث دیگر این دل دان چنان
کآب جوشان ز آتش اندر قازغان

In another Tradition,
“Deem this heart to be as water boiling in a cauldron from fire.”

هر زمان دل را دگر رایی بود
آن نه از وی لیك از جایی بود

At every time the heart has a different resolution:
that is not from it, but from a certain place.

پس چرا ایمن شوی بر رای دل
عهد بندی تا شوی آخر خجل

Why, then, will you trust in the heart’s resolution and make a covenant,
that in the end you should be shamed?

این هم از تاثیر حکم است و قدر
چاه می‌بینی و نتوانی حذر

This too is from the effect of the ordinance and decree;
you see the pit and cannot take precaution.

نیست خود از مرغ پران این عجب
که نبیند دام و افتد در عطب

It is no wonder, indeed,
for the flying bird not to see the snare fall into destruction;

این عجب که دام بیند هم وتد
گر بخواهد ور نخواهد می‌فتد

The wonder is that it should see both the snare and the net-pin
and fall willy-nilly.

چشم باز و گوش باز و دام پیش
سوی دامی می‌پرد با پر خویش

Eye open and ear open and the snare in front,
it is flying towards a snare with its own wings.

تشبیه بند و دام قضا به صورت پنهان به اثر پیدا

A comparison the bonds and snares of Consequence, though outwardly invisible, are manifest in their effects.

بینی اندر دلق مهتر زاده‌ای
سر برهنه در بلا افتاده‌ای

You may see a nobleman’s son in a tattered cloak,
bareheaded, fallen into affliction.

در هوای نابکاری سوخته
اقمشه و املاك خود بفروخته

Consumed with passion for some ne’er-do-well,
sold his furniture and properties

خان و مان رفته شده بد نام و خوار
کام دشمن می‌رود ادباروار

His household gone, become ill-famed and despised;
he walks along like misfortune, to the joy of his foes.

زاهدی بیند بگوید ای کیا
همتی می‌دار از بهر خدا

He sees an ascetic, he will say, "O venerable sir,
bestow on me a benediction for God's sake,

کاندر این ادبار زشت افتاده‌ام
مال و زر و نعمت از کف داده‌ام

For I have fallen into this ugly misfortune
and have let wealth and gold and happiness go from my hand

همتی تا بو که من زین وارهم
زین گل تیره بود که بر جهم

A benediction, so that maybe I shall be delivered from this
and maybe escape from this dark clay.

این دعا می‌خواهد او از عام و خاص
کالخلاص و الخلاص و الخلاص

He is begging this prayer of high and low, crying,
"Release and release and release!"

دست باز و پای باز و بند نی
نی موکل بر سرش نی آهنی

His hand is free and his foot free and there is no chain,
no custodian over him, and no iron.

از کدامین بند می‌جویی خلاص
و از کدامین حبس می‌جویی مناص

From what chain are you seeking release,
and from what imprisonment are you seeking to escape?

بند تقدیر و قضای مختفی
که نبیند آن بجز جان صفی

The hidden chain of fore-ordainment and destiny,
which none but the elect spirit may behold

گر چه پیدا نیست آن در مکمن است
بدتر از زندان و بند آهن است

Though it is not visible, it is in ambush;
it is worse that prison and chains of iron,

ز انکه آهنگر مر آن را بشکند
حفره‌گر هم خشت زندان بر کند

Because that the ironsmith may break,
and the excavator may even dig up the bricks of the prison;

ای عجب این بند پنهان گران
عاجز از تکسیر آن آهنگران

O wonder, this heavy hidden chain
the ironsmiths are powerless to shatter.

دیدن آن بند احمد را رسد
بر گلوی بسته حَبْلٌ مِنْ مسد

Vision of that chain belongs to Ahmad:
on the throat bound with *a cord of palm-fibres*.

دید بر پشت عیال بو لهب
تنگ هیزم گفت حماله‌ی حطب

He saw a load of firewood on the back of Abu Lahab's wife
and said *the carrier of faggots*.

حبل و هیزم را جز او چشمی ندید
که پدید آید بر او هر ناپدید

The cord and the firewood no eye beheld but his,
for to him every unseen thing becomes visible.

باقیانش جمله تاویلی کنند
کاین ز بی‌هوشی است و ایشان هوشمند

All the rest interpret it, for this arises from senselessness,
and they are sensible—

لیك از تاثیر آن پشتش دو تو
گشته و نالان شده او پیش تو

But from the effect of that his back has been bent double,
and he is moaning before you,

که دعایی همتی تا وارهم
تا از این بند نهان بیرون جهم

A prayer! A benediction! That I may be delivered
and that I may escape from this hidden chain."

آن که بیند این علامتها پدید
چون نداند او شقی را از سعید

He who sees these signs clearly,
how should not he know the damned from the blest?

داند و پوشد به امر ذو الجلال
که نباشد کشف راز حق حلال

He knows, and by command of the Almighty he conceals,
for it would not be lawful to divulge the secret of God.

این سخن پایان ندارد آن فقیر
از مجاعت شد زبون و تن اسیر

This discourse has no end. That dervish, through hunger,
became feeble and his body a prisoner.

مضطر شدن فقیر نذر کرده به کندن امرود از درخت و گوشمال حق رسیدن بی‌مهلت

How the dervish who had made the vow was reduced to plucking the pears from the tree, and how God's chastisement came without delay.

پنج روز آن باد امرودی نریخت
ز آتش جوعش صبوری می‌گریخت

For five days the wind did not cause a single pear to drop,
and on account of the fire of hunger his patience was fleeing.

بر سر شاخی مرودی چند دید
باز صبری کرد و خود را واکشید

He espied several pears on a bough,
once more he acted with patience and restrained himself.

باد آمد شاخ را سر زیر کرد
طبع را بر خوردن آن چیر کرد

The wind came and lowered the end of the bough
and caused his carnal nature to prevail for the eating of that.

جوع و ضعف و قوت جذب قضا
کرد زاهد را ز نذرش بی‌وفا

Hunger and weakness and the strength of Destiny's pull
made the ascetic unfaithful to his vow.

چون که از امرودبن میوه سکست
گشت اندر نذر و عهد خویش سست

When he had plucked fruit from the pear-tree,
he became frail in his vow and promise.

هم در آن دم گوشمال حق رسید
چشم او بگشاد و گوش او کشید

At the same instant God's chastisement arrived:
it opened his eye and pulled his ear.

متهم کردن آن شیخ را با دزدان و بریدن دستش را

How the Shaykh was suspected of being in company with thieves and had his hand cut off.

بیست از دزدان بدند آن جا و بیش
بخش می‌کردند مسروقات خویش

In that place there were twenty thieves and more,
dividing the things they had stolen.

شحنه را غماز آگه کرده بود
مردم شحنه بر افتادند زود

The prefect had been apprised by an informer:
the prefect's men quickly fell upon them.

هم بدان جا پای چپ و دست راست
جمله را ببرید و غوغایی بخاست

He cut off on the spot the left feet and right hands of them all,
and a great hubbub arose.

دست زاهد هم بریده شد غلط
پاش را می‌خواست هم کردن سقط

The ascetic's hand too was cut off by mistake;
he was about to make his foot also fall,

در زمان آمد سواری بس گزین
بانگ بر زد بر عوان کای سگ ببین

Just in time, a very elect cavalier came up and shouted at the officer,
"Look out, O dog!

این فلان شیخ است و ابدال خدا
دست او را تو چرا کردی جدا

This is such-and-such a Shaykh and *Abdal* of God:
why have you severed his hand?"

آن عوان بدرید جامه تیز رفت
پیش شحنه داد آگاهیش تفت

The officer rent his garment and went speedily to the prefect
and gave him the information at once.

شحنه آمد پا برهنه عذر خواه
که ندانستم خدا بر من گواه

The prefect came bare-footed, begging pardon.
"I did not know," he said; "God will bear me witness.

هین بحل کن مر مرا زین کار زشت
ای کریم و سرور اهل بهشت

Pray now absolve me from this foul deed,
O generous man and chief of the inhabitants of Paradise!"

گفت می‌دانم سبب این نیش را
می‌شناسم من گناه خویش را

He said, "I know the cause of this knife:
I recognise my sin.

من شکستم حرمت ایمان او
پس یمینم برد دادستان او

I violated the sanctity of His oaths:
therefore His judgement took my right hand away.

من شکستم عهد و دانستم بد است
تا رسید آن شومی جرات به دست

I broke my covenant and knew it was evil,
so that that ill-omened audacity reached my hand.

دست ما و پای ما و مغز و پوست
باد ای والی فدای حکم دوست

May my hand and my foot and brain and skin be offered in sacrifice,
O governor, to the decree of the Beloved!

قسم من بود این ترا کردم حلال
تو ندانستی ترا نبود وبال

It was my lot. I absolve you from this.
You did not know: you have no guilt.

و انکه او دانست او فرمان رواست
با خدا سامان پیچیدن کجاست

And He that knew He is the One whose command is carried into execution:
where is the power of struggling with God?"

ای بسا مرغی پریده دانه جو
که بریده حلق او هم حلق او

Oh, many the bird flying in search of grain
whose gullet was cut by its gullet!

ای بسا مرغی ز معده و ز مغص
بر کنار بام محبوس قفص

Oh, many the bird that, through its belly and pangs of hunger,
was made captive in a cage on the edge of a terrace!

ای بسا ماهی در آب دور دست
گشته از حرص گلو مأخوذ شست

Oh, many the fish that, because of its gullet's greed,
was caught by a hook in water hard to reach!

ای بسا مستور در پرده بده
شومی فرج و گلو رسوا شده

Oh, many the chaste woman in a curtained bower
that was brought to open shame by the misfortune of lust and gluttony!

ای بسا قاضی حبر نیك خو
از گلو و رشوتی او زرد رو

Oh, many the learned and honest judge
that was disgraced by greed and bribery!

بلکه در هاروت و ماروت آن شراب
از عروج چرخشان شد سد باب

No, in the case of Harut and Marut
that wine debarred them from ascending to Heaven

بایزید از بهر این کرد احتراز
دید در خود کاهلی اندر نماز

On this account Bayazid took precaution:
he observed in himself remissness in the ritual prayer.

از سبب اندیشه کرد آن ذو لباب
دید علت خوردن بسیار از آب

That possessor of the marrow meditated concerning the cause,
he perceived that the cause was much water-drinking.

گفت تا سالی نخواهم خورد آب
آن چنان کرد و خدایش داد تاب

He said, "For a year I will not drink water."
He acted accordingly, and God bestowed on him the power.

این کمینه جهد او بد بهر دین
گشت او سلطان و قطب العارفین

This was his least penance for the Religion's sake:
he became a sultan and the Pole of the Gnostics.

چون بریده شد برای حلق دست
مرد زاهد را در شکوی ببست

Since the ascetic's hand had been cut off by reason of his gullet,
he closed the door of complaint.

شیخ اقطع گشت نامش پیش خلق
کرد معروفش بدین آفات حلق

His name amongst the people came to be Shaykh Aqta:
the calamities of his gullet made him well-known by this.

کرامات شیخ اقطع و زنبیل بافتن او به دو دست

The miraculous gifts of Shaykh Aqta, and how he used to weave palm-leaf baskets with both hands

در عریش او را یکی زایر بیافت
کاو به هر دو دست می زنبیل بافت

A visitor found him in his hut,
that he was weaving a basket with both hands.

گفت او را ای عدوی جان خویش
در عریشم آمدی سر کرده پیش

He said to him, "O enemy of your own life,
you have come putting your head into my hut.

این چرا کردی شتاب اندر سباق
گفت از افراط مهر و اشتیاق

Why have you made such hot haste?"
He replied, "From excess of love and longing."

پس تبسم کرد و گفت اکنون بیا
لیك مخفی دار این را ای کیا

Then he (the Shaykh) smiled and said,
"Now come in, but keep this secret, O noble sir.

تا نمیرم من مگو این با کسی
نه قرینی نه حبیبی نه خسی

Till I die, do not tell this to any one,
neither to a comrade nor to a beloved nor to a worthless fellow."

بعد از آن قومی دگر از روزنش
مطلع گشتند بر بافیدنش

Afterwards other folk, through his window,
became acquainted with his weaving.

گفت حکمت را تو دانی کردگار
من کنم پنهان تو کردی آشکار

He said, "O Creator, You know the wisdom.
I conceal, You have revealed it."

آمد الهامش که یك چندی بدند
که در این غم بر تو منکر می‌شدند

The Divine inspiration came to him: "There were a number of people
who were beginning to disbelieve in you in this affliction,

که مگر سالوس بود او در طریق
که خدا رسواش کرد اندر فریق

Saying, maybe he was a hypocrite in the Way,
so that God made him infamous among humankind.'

من نخواهم کان رمه کافر شوند
در ضلالت در گمان بد روند

I do not wish that that party should become infidels
and in thinking evil fall into perdition;

این کرامت را بکردیم آشکار
که دهیمت دست اندر وقت کار

We divulged this miracle—,
that We give you a hand in your working-time—

تا که آن بی‌چارگان بد گمان
رد نگردند از جناب آسمان

To the end that these wretched evil-thinking men
may not be turned back from the Lord of Heaven

من ترا بی‌این کرامتها ز پیش
خود تسلی دادمی از ذات خویش

Formerly, indeed, without these miracles
I was giving you consolation from My Person;

این کرامت بهر ایشان دادمت
وین چراغ از بهر آن بنهادمت

This miracle I have given you for their sake,
and on that account have I bestowed on you this lamp.

تو از آن بگذشته‌ای کز مرگ تن
ترسی و تفریق اجزای بدن

You are past being afraid of bodily death
and dismemberment of the limbs.

وهم تفریق سر و پا از تو رفت
دفع وهم اسپر رسیدت نیك زفت

Vain imagination concerning the dismemberment of head and foot
has gone from you: there has come to you, for a defense against imagination, a shield exceeding strong."

سبب جرات ساحران فرعون بر قطع دست و پا

The reason why the magicians of Pharaoh had courage to suffer the amputation of their hands and feet

ساحران را نه که فرعون لعین
کرد تهدید سیاست بر زمین

Is it not that the accursed Pharaoh
threatened punishment on the earth,

که ببرم دست و پاتان از خلاف
پس در آویزم ندارمتان معاف

Saying, "I will cut off your hands and feet on opposite sides,
then I will hang you up: I will not hold you exempt"?

او همی‌پنداشت کایشان در همان
وهم و تخویفند و وسواس و گمان

He thought that they were in the same imagination
and terror and distraction and doubt,

که بودشان لرزه و تخویف و ترس
از توهمها و تهدیدات نفس

So that they would be trembling and terrified and affrighted
by the vain imaginings and threats of the carnal soul

او نمی‌دانست کایشان رسته‌اند
بر دریچه‌ی نور دل بنشسته‌اند

He did not know that they had been delivered
and were seated at the window of the light of the heart;

سایه‌ی خود را ز خود دانسته‌اند
چابك و چست و گش و برجسته‌اند

They had recognised their shadows from their selves,
and were brisk and alert and happy and exulting;

هاون گردون اگر صد بارشان
خرد کوبد اندر این گلزارشان

If the mortar of the Sky
should pound them small a hundred times in this miry place,

اصل این ترکیب را چون دیده‌اند
از فروع وهم کم ترسیده‌اند

Since they had seen the origin of this composition,
they were not afraid of the derivatives of imagination.

این جهان خواب است اندر ظن مه‌ایست
گر رود در خواب دستی باك نیست

This world is a dream—do not rest in opinion;
if in dream a hand go, it is no harm.

گر به خواب اندر سرت ببرید گاز
هم سرت بر جاست هم عمرت دراز

If in dream a pruning-fork has cut off your head,
not only is your head in its place but your life is prolonged.

گر ببینی خواب در خود را دو نیم
تن درستی چون بخیزی نی سقیم

If in dream you see yourself in two halves,
you are sound in body when you rise, not sick.

حاصل اندر خواب نقصان بدن
نیست باك و نی دو صد پاره شدن

The sum: in dreams it is no harm for the body to be maimed
or to be torn into two hundred pieces.

این جهان را که به صورت قائم است
گفت پیغمبر که حلم نائم است

The Prophet said of this world, which is substantial in appearance,
that it is the sleeper's dream.

از ره تقلید تو کردی قبول
سالکان این دیده پیدا بی‌رسول

You have accepted this conventionally;
the travellers have beheld this clairvoyantly, without the Prophet.

روز در خوابی مگو کاین خواب نیست
سایه فرع است اصل جز مهتاب نیست

You are asleep in the daytime: do not say that this is not sleep.
The shadow is derivative; the origin is nothing but the moonlight.

خواب و بیداریت آن دان ای عضد
که ببیند خفته کاو در خواب شد

Know, O comrade that your sleep and waking
is as though a sleeper should dream that he has gone to sleep.

او گمان برده که این دم خفته‌ام
بی‌خبر ز آن کاوست در خواب دوم

He thinks, “Now I am asleep,”
unaware that he is in the second sleep.

کوزه‌گر گر کوزه‌ای را بشکند
چون بخواهد باز خود قایم کند

If the potter breaks a pot,
he himself will restore it when he wishes.

کور را هر گام باشد ترس چاه
با هزاران ترس می‌آید به راه

The blind man at every step is afraid of the pit:
he walks on the road with a thousand fears;

مرد بینا دید عرض راه را
پس بداند او مغاك و چاه را

The seeing man has seen the width of the road,
so he knows the hole and the pit;

پا و زانویش نلرزد هر دمی
رو ترش کی دارد او از هر غمی

His legs and knees do not tremble at any time:
how should he look sour because of any affliction?

خیز فرعونا که ما آن نیستیم
که به هر بانگی و غولی بیستیم

“Arise, O Pharaoh!
For we are not such as to stop at every cry and ghoul.

خرقه‌ی ما را بدر دوزنده هست
ور نه خود ما را برهنه‌تر به است

Rend our mantle! There is One who will sew;
and if not, truly the more naked we are, the better for us.

بی‌لباس این خوب را اندر کنار
خوش در آریم ای عدوی نابکار

Without raiment we would fain clasp this Beauteous One to our bosoms,
O enemy good-for-nothing!

خوشتر از تجرید از تن و ز مزاج
نیست ای فرعون بی‌الهام گیج

There is nothing sweeter than to be stripped of the body
and the temperament, O stupid uninspired Pharaoh!”

شکایت استر پیش شتر که من بسیار در رو می‌افتم و تو نمی‌افتی الا به نادر

How the mule complained to the camel, saying, “I am often falling on my face, while you fall but seldom.”

گفت استر با شتر کای خوش رفیق
در فراز و شیب و در راه دقیق

Said the mule to the camel,
“O good friend, in hill and dale and in the obscure track

تو نیایی در سر و خوش می‌روی
من همی‌آیم به سر در چون غوی

You do not tumble on your head but go happily along,
while I am tumbling on my head, like one who has lost his way.

من همی‌افتم به رو در هر دمی
خواه در خشکی و خواه اندر نمی

At every moment I am falling on my face,
whether in a dry place or a wet.

این سبب را باز گو با من که چیست
تا بدانم من که چون باید بزیست

Declare to me what is the cause of this
that I may know how I must live.”

گفت چشم من ز تو روشن‌تر است
بعد از آن هم از بلندی ناظر است

He said, “My eye is clearer than yours;
furthermore, it is also looking from on high:

چون بر آیم بر سر کوهی بلند
آخر عقبه ببینم هوشمند

When I come up to the top of a high hill,
I regard attentively the end of the pass;

پس همه پستی و بالایی راه
دیده‌ام را وانماید هم اله

Then too God reveals to my eye
all the lowness and loftiness of the way,

هر قدم را از سر بینش نهم
از عثار و اوفتادن وارهم

I take every step with sight
and am delivered from stumbling and falling,

تو نبینی پیش خود یك دو سه گام
دانه بینی و نبینی رنج دام

You do not see two or three steps in front of you:
you see the bait, but you do not see the pain of the snare.

یستوي الأعمى لدیکم و البصیر
في المقام و النزول و المسیر

Are the blind and the seeing equal before you
in their abiding and their alighting and their journeying?"

چون جنین را در شکم حق جان دهد
جذب اجزا در مزاج او نهد

When God gives a spirit to the embryo in the womb,
He implants in its temperament drawing particles together.

از خورش او جذب اجزا می‌کند
تار و پود جسم خود را می‌تند

By means of food it draws the particles together
and weaves the warp and woof of its body:

تا چهل سالش به جذب جزوها
حق حریصش کرده باشد در نما

Till forty years, God will have made it desirous
of drawing particles together in growth.

جذب اجزا روح را تعلیم کرد
چون نداند جذب اجزا شاه فرد

The incomparable King taught the spirit to draw particles together:
how should He not know how to draw particles together?

جامع این ذره‌ها خورشید بود
بی‌غذا اجزات را داند ربود

The assembler of these motes was the Sun:
He knows how to seize your particles without nutrition.

آن زمانی که در آیی تو ز خواب
هوش و حس رفته را خواند شتاب

At the moment when you emerge from sleep,
He quickly recalls the departed consciousness and sensation.

تا بدانی کان از او غایب نشد
باز آید چون بفرماید که عد

To the end that you may know that those have not become absent from Him,
they come back when He commands them to return.

اجتماع اجزای خر عزیر علیه السلام بعد از پوسیدن باذن اللّٰه و در هم مرکب شدن پیش چشم عزیر

How by permission of God the particles of the ass of ʿUzayr were assembled after putrefaction and recompounded before the eyes of ʿUzayr

هین عزیرا در نگر اندر خرت
که بپوسیده ست و ریزیده برت

"Hey, ʿUzayr, look upon your ass
which has rotted and crumbled beside you

پیش تو گردآوریم اجزاش را
آن سر و دم و دو گوش و پاش را

We will collect its parts in your presence—
its head and tail and ears and legs."

دست نی و جزو بر هم می‌نهد
پاره‌ها را اجتماعی می‌دهد

There is no hand, and He is putting the parts together
and giving a unity to the pieces.

درنگر در صنعت پاره زنی
کاو همی‌دوزد کهن بی‌سوزنی

Consider the art of a Tailor
who sews old rags without a needle:

ریسمان و سوزنی نی وقت خرز
آن چنان دوزد که پیدا نیست درز

No thread or needle at the time of sewing;
He sews in such wise that no seam is visible.

چشم بگشا حشر را پیدا ببین
تا نماند شبهه‌ات در یوم دین

“Open your eyes and behold the resurrection plainly,
that there may not remain in you doubt concerning the Day of Judgement,

تا ببینی جامعی‌ام را تمام
تا نلرزی وقت مردن ز اهتمام

And that you may behold My unitive power entire,
so that at the time of death you will not tremble with anxiety,

همچنان که وقت خفتن ایمنی
از فوات جمله حسهای تنی

Even as at the time of sleep
you are secure from the passing of all the bodily senses:

بر حواس خود نلرزی وقت خواب
گر چه می‌گردد پریشان و خراب

At the time of sleep you do not tremble for your senses,
though they become scattered and ruined.”

جزع ناکردن شیخی بر مرگ فرزندان خویش

How a certain Shaykh showed no grief at the death of his sons.

بود شیخی رهنمایی پیش از این
آسمانی شمع بر روی زمین

Formerly there was a Shaykh, a Director,
a heavenly Candle on the face of the earth,

چون پیمبر در میان امتان
در گشای روضه‌ی دار الجنان

One like a prophet amongst religious communities,
an opener of the door of the garden of Paradise

گفت پیغمبر که شیخ رفته پیش
چون نبی باشد میان قوم خویش

The Prophet said that a Shaykh who has gone forward
is like a prophet amidst his people.

یك صباحی گفتش اهل بیت او
سخت دل چونی بگو ای نیك خو

One morning his family said to him,
“Tell us, O man of good disposition; how are you hard-hearted?

ما ز مرگ و هجر فرزندان تو
نوحه می‌داریم با پشت دو تو

We with backs double are mourning
for the death and loss of your sons:

تو نمی‌گریی نمی‌زاری چرا
یا که رحمت نیست اندر دل ترا

Why are not you weeping and lamenting?
Or have you no pity in your heart?

چون ترا رحمی نباشد در درون
پس چه اومیدستمان از تو کنون

Since you have no pity within,
what hope for us is there now from you?

ما به اومید توایم ای پیشوا
که بنگذاری تو ما را در فنا

We are in hope of you,
O guide that you will not leave us to perish.

چون بیارایند روز حشر تخت
خود شفیع ما تویی آن روز سخت

When the throne is set up on the Day of Resurrection,
it is you that are our intercessor on that grievous day.

در چنان روز و شب بی‌زینهار
ما به اکرام توایم اومیدوار

On such a merciless day and night
we are hopeful of your kindness.

دست ما و دامن تست آن زمان
که نماند هیچ مجرم را امان

Our hands will cling to your skirt at that moment
when security remains not to any sinner.”

گفت پیغمبر که روز رستخیز
کی گذارم مجرمان را اشك ریز

The Prophet has said, "On the Day of Resurrection
how should I leave the sinners to shed tears?

من شفیع عاصیان باشم به جان
تا رهانمشان ز اشکنجه‌ی گران

I will intercede with my soul for the disobedient,
that I may deliver them from the heavy torment.

عاصیان و اهل کبایر را به جهد
وا رهانم از عتاب نقض عهد

I will deliver by my efforts the disobedient and those who have committed
capital sins from punishment for breaking their covenant.

صالحان امتم خود فارغند
از شفاعتهای من روز گزند

The righteous of my community are, in truth,
free from my intercessions on the Day of Woe;

بلکه ایشان را شفاعتها بود
گفتشان چون حکم نافذ می‌رود

No, they have intercessions,
and their words go like an effective decree.

هیچ وازر وزر غیری بر نداشت
من نیم وازر خدایم بر فراشت

No burdened one shall bear another's burden,
I am not burdened: God has exalted me."

آن که بی‌وزر است شیخ است ای جوان
در قبول حق چو اندر کف کمان

O youth, the Shaykh is he that is without a burden
and is like a bow in the hand in receiving God.

شیخ که بود پیر یعنی مو سپید
معنی این مو بدان ای بی‌امید

Who is a "Shaykh"? An old man that is, white-haired.
Do you apprehend the meaning of this "hair," O hopeless one?

هست آن موی سیه هستی او
تا ز هستی‌اش نماند تای مو

The black hair is his self-existence:
till not a single hair of his self-existence remains.

چون که هستی‌اش نماند پیر اوست
گر سیه مو باشد او یا خود دو موست

When his self-existence has ceased, he is "old",
whether he be black-haired or grizzled.

هست آن موی سیه وصف بشر
نیست آن مو موی ریش و موی سر

That "black hair" is the attribute of men;
that "hair" is not the hair of the beard or the hair of the head.

عیسی اندر مهد بر دارد نفیر
که جوان ناگشته ما شیخیم و پیر

Jesus in the cradle raises a cry, saying,
"Without having become a youth, I am a Shaykh and a Pir."

گر رهید از بعض اوصاف بشر
شیخ نبود کهل باشد ای پسر

If he has been delivered from a part of the attributes of men,
he is not a Shaykh; he is grey, O son.

چون یکی موی سیه کان وصف ماست
نیست بر وی شیخ و مقبول خداست

When there is not on him a single black hair which is our attribute,
he is a Shaykh and accepted of God;

چون بود مویش سپید ار با خود است
او نه پیر است و نه خاص ایزد است

If, when his hair is white, he is with himself, he is not a Pir and is not
the elect of God;

ور سر مویی ز وصفش باقی است
او نه از عرش است او آفاقی است

And if a single hair-tip of his attributes is surviving,
he is not of heaven: he belongs to the world.

عذر گفتن شیخ بهر ناگریستن بر مرگ فرزندان خود

How the Shaykh excused himself for not weeping on the death of his sons.

شیخ گفت او را مپندار ای رفیق
که ندارم رحم و مهر و دل شفیق

The Shaykh said to her, “Do not think, O gracious one,
that I have not pity and affection and a compassionate heart.

بر همه‌ی کفار ما را رحمت است
گر چه جان جمله کافر نعمت است

I have pity for all the unbelievers,
though the souls of them all are ungrateful.

بر سگانم رحمت و بخشایش است
که چرا از سنگهاشان مالش است

I have pity and forgiveness for dogs, saying,
‘Why do they suffer chastisement from the stones?

آن سگی که می‌گزد گویم دعا
که از این خو وارهانش ای خدا

I utter a prayer for the dog that bites, crying,
‘O God, deliver him from this disposition!

این سگان را هم در آن اندیشه دار
که نباشند از خلایق سنگسار

Keep also these dogs in that thought,
so that they may not be stoned by the people.’”

ز آن بیاورد اولیا را بر زمین
تا کندشان رَحْمَةً للعالمین

He brought the saints on to the earth,
in order that He might make them a *mercy to created beings.*

خلق را خواند سوی درگاه خاص
حق را خواند که وافر کن خلاص

He calls the people to the Portal of Grace;
he calls unto God, saying, “Give release in full!”

جهد بنماید از این سو بهر پند
چون نشد گوید خدایا در مبند

He earnestly strives to admonish them in regard to this,
and when it does not succeed, he says, “O God, do not shut the door!”

رحمت جزوی بود مر عام را
رحمت کلی بود همام را

To the common belongs the particular mercy;
the universal mercy belongs to the hero.

رحمت جزوش قرین گشته به کل
رحمت دریا بود هادی سبل

His particular mercy has been united with the universal:
the mercy of the Sea is the guide on the ways.

رحمت جزوی به کل پیوسته شو
رحمت کل را تو هادی بین و رو

O particular mercy, become joined to the universal:
deem the universal mercy the true guide, and go.

تا که جزو است او نداند راه بحر
هر غدیری را کند ز اشباه بحر

So long as he is a part, he does not know the way to the Sea:
he makes out every pool to be like unto the Sea.

چون نداند راه یم کی ره برد
سوی دریا خلق را چون آورد

Inasmuch as he does not know the way to the Sea, how should he act
as a guide? How should he lead the people towards the Sea?

متصل گردد به بحر آن گاه او
ره برد تا بحر همچون سیل و جو

He becomes united with the Sea,
then he guides to the Sea, like a torrent or river.

ور کند دعوت به تقلیدی بود
نه از عیان و وحی و تاییدی بود

And if he calls, it is in a conventional fashion;
it is not from vision and the revelation of any aid.

گفت پس چون رحم داری بر همه
همچو چوپانی به گرد این رمه

She said, “Then, since you have pity on all,
and are like the shepherd around this flock,

چون نداری نوحه بر فرزند خویش
چون که فصاد اجلشان زد به نیش

How mourn you not for your own sons,
when Death, the Bleeder, has pierced them with his lancet?

چون گواه رحم اشك دیده‌هاست
دیده‌ی تو بی‌نم و گریه چراست

Since the evidence of pity is tears in the eyes,
why are your eyes without moisture and tearless?"

رو به زن کرد و بگفتش ای عجوز
خود نباشد فصل دی همچون تموز

He turned towards his wife and said to her,
"Old woman, verily the season of December is not like July.

جمله گر مردند ایشان گر حی‌اند
غایب و پنهان ز چشم دل کی‌اند

Whether they all are dead or living,
when are they absent and hid from the eye of the heart?

من چو بینمشان معین پیش خویش
از چه رو رو را کنم همچون تو ریش

Inasmuch as I see them distinct before me,
for what reason should I tear my face as you do?

گر چه بیرونند از دور زمان
با من‌اند و گرد من بازی‌کنان

Although they are outside of Time's revolution,
they are with me and playing around me.

گریه از هجران بود یا از فراق
با عزیزانم وصال است و عناق

Weeping is caused by severance or by parting;
I am united with my dear ones and embracing them.

خلق اندر خواب می‌بینندشان
من به بیداری همی‌بینم عیان

People see them in sleep;
I see them plainly in waking state.

زین جهان خود را دمی پنهان کنم
برگ حس را از درخت افشان کنم

I hide myself for a moment from this world;
I shake the leaves of sense perception from the tree."

حس اسیر عقل باشد ای فلان
عقل اسیر روح باشد هم بدان

Sense-perception is captive to the intellect, O reader;
know also that the intellect is captive to the spirit.

دست بسته‌ی عقل را جان باز کرد
کارهای بسته را هم ساز کرد

The spirit sets free the chained hand of the intellect
and brings its embarrassed affairs into harmony.

حسها و اندیشه بر آب صفا
همچو خس بگرفته روی آب را

The senses and thoughts are like weeds on the clear water—
covering the surface of the water.

دست عقل آن خس به یك سو می‌برد
آب پیدا می‌شود پیش خرد

The hand of the intellect sweeps those weeds aside;
the water is revealed to the intellect.

خس بس انبه بود بر جو چون حباب
خس چو یك سو رفت پیدا گشت آب

The weeds lay very thick on the stream, like bubbles;
when the weeds went aside, the water was revealed.

چون که دست عقل نگشاید خدا
خس فزاید از هوا بر آب ما

Unless God looses the hand of the intellect,
the weeds on our water are increased by sensual desire.

آب را هر دم کند پوشیده او
آن هوا خندان و گریان عقل تو

Every moment they cover the water:
that desire is laughing, and your intellect is weeping;

چون که تقوی بست دو دست هوا
حق گشاید هر دو دست عقل را

When piety has chained the hands of desire,
God looses the hands of the intellect.

پس حواس چیره محکوم تو شد
چون خرد سالار و مخدوم تو شد

So, when the intellect becomes your captain and master,
the dominant senses become subject to you.

حس را بی‌خواب خواب اندر کند
تا که غیبها ز جان سر بر زند

He, without being asleep, puts his senses to sleep,
so that the unseen things may emerge from the Soul.

هم به بیداری ببیند خوابها
هم ز گردون بر گشاید بابها

Even in your waking state he dreams dreams
and the gates of Heaven will open to you.

قصه‌ی خواندن شیخ ضریر مصحف را در رو و بینا شدن وقت قرائت

Story of the blind old man's reading the Qur'an in front and regaining his sight when he read

دید در ایام آن شیخ فقیر
مصحفی در خانه‌ی پیری ضریر

Once upon a time a dervish Shaykh
saw a Qur'an in the house of a blind old man.

پیش او مهمان شد او وقت تموز
هر دو زاهد جمع گشته چند روز

He became his guest in Tamúz:
the two ascetics were together for several days.

گفت اینجا ای عجب مصحف چراست
چون که نابیناست این درویش راست

He said, "Oh, I wonder what the Book is for,
as this righteous dervish is blind."

اندر این اندیشه تشویشش فزود
که جز او را نیست اینجا باش و بود

In this reflection, his perplexity increased:
"No one lives here except him.

اوست تنها مصحفی آویخته
من نیم گستاخ یا آمیخته

He is alone, he has hung a Book.
I am not unmannerly or muddled

تا بپرسم نی خمش صبری کنم
تا به صبری بر مرادی بر زنم

As to ask. Nay, hush! I will be patient,
in order that by patience I may gain my object."

صبر کرد و بود چندی در حرج
کشف شد کالصبر مفتاح الفرج

He showed patience and was in a quandary for some time,
it was disclosed, for patience is the key to joy.

صبر کردن لقمان چون دید که داود علیه السلام حلقه‌ها می‌ساخت از سؤال کردن با این نیت که صبر از سؤال موجب فرج باشد

How Luqman, when he saw David, on whom be peace, making rings, refrained from questioning him, with the intention that this act of self-control should be the cause of relief.

رفت لقمان سوی داود صفا
دید کاو می‌کرد ز آهن حلقه‌ها

Luqman went to David, the pure of heart,
and observed that he was making rings of iron,

جمله را با هم دگر در می‌فگند
ز آهن پولاد آن شاه بلند

That the exalted King
was casting all the steel rings into each other.

صنعت زراد او کم دیده بود
در عجب می‌ماند و وسواسش فزود

He had not seen the armourer's handicraft,
he remained in astonishment and his curiosity increased—

کاین چه شاید بود واپرسم از او
که چه می‌سازی ز حلقه‌ی تو به تو

"What can this be?
I will ask him what he is making with the interfolded rings."

باز با خود گفت صبر اولیتر است
صبر تا مقصود زوتر رهبر است

Again he said to himself, "Patience is better:
patience is the quickest guide to the object of one's quest."

چون نپرسی زودتر کشفت شود
مرغ صبر از جمله پران‌تر بود

When you ask no question, the sooner will it be disclosed to you:
the bird, patience, flies faster than all.

ور بپرسی دیرتر حاصل شود
سهل از بی‌صبری‌ات مشکل شود

And if you ask, the more slowly will your object be gained:
what is easy will be made difficult by your impatience.

چون که لقمان تن بزد هم در زمان
شد تمام از صنعت داود آن

When Luqman kept silence;
straightway that was finished by David's craftsmanship.

پس زره سازید و در پوشید او
پیش لقمان کریم صبر خو

Then he fashioned a coat of mail
and put it on in the presence of the noble and patient Luqman.

گفت این نیکو لباس است ای فتی
در مصاف و جنگ دفع زخم را

"This," he said, "is an excellent garment, O young man,
for warding off blows on the battle-field and in war."

گفت لقمان صبر هم نیکو دمی است
که پناه و دافع هر جا غمی است

Luqman said, "Patience too is of good effect,
for it is the protection and defence against pain everywhere."

صبر را با حق قرین کرد ای فلان
آخر و العصر را آگه بخوان

He has joined sabr with *haqq*;
O reader, recite attentively the end of *Wa'l-'asr*.

صد هزاران کیمیا حق آفرید
کیمیایی همچو صبر آدم ندید

God created hundreds of thousands of elixirs;
Man has not seen an elixir like patience.

بقیه‌ی حکایت نابینا و مصحف خواندن او

The remainder of the story of the blind man and his reading the Qur'an

مرد مهمان صبر کرد و ناگهان
کشف گشتش حال مشکل در زمان

The guest showed patience,
and of a sudden the difficult case was unveiled to him all at once.

نیم شب آواز قرآن را شنید
جست از خواب آن عجایب را بدید

At midnight he heard the sound of the *Qur'an*;
he sprang up from sleep and beheld a marvel—

که ز مصحف کور می‌خواندی درست
گشت بی‌صبر و از او آن حال جست

That the blind man was reading correctly from the *Qur'an*.
He became impatient and sought from him that matter.

گفت آیا ای عجب با چشم کور
چون همی‌خوانی همی‌بینی سطور

"Oh, wonderful!" he cried. "You with sightless eyes,
how are you reading, seeing the lines?

آن چه می‌خوانی بر آن افتاده‌ای
دست را بر حرف آن بنهاده‌ای

You have touched that which you are reading:
you have laid your hand upon the words of that.

اصبعت در سیر پیدا می‌کند
که نظر بر حرف داری مستند

Your finger, in motion,
makes it evident that you have your eye resting on the words."

گفت ای گشته ز جهل تن جدا
این عجب می‌داری از صنع خدا

He replied, "O you who have been separated from the body's ignorance,
do you feel this wonder at the work of God?

من ز حق در خواستم کای مستعان
بر قرائت من حریصم همچو جان

I begged of God, crying, ‘O You whose help is sought,
I am covetous of reading the Book as of life.

نیستم حافظ مرا نوری بده
در دو دیده وقت خواندن بی‌گره

I do not know it by heart: at the time of reading it,
bestow on my two eyes an untroubled light.

باز ده دو دیده‌ام را آن زمان
که بگیرم مصحف و خوانم عیان

Give me back my eyes at that moment,
so that I may take the Book and read it plain.’

آمد از حضرت ندا کای مرد کار
ای به هر رنجی به ما اومیدوار

From the Divine Presence came the cry:
‘O man of work, O you that have hope of Me in every grief,

حسن ظن است و امیدی خوش ترا
که ترا گوید به هر دم برتر آ

You have the good thought and the fair hope
that at each moment bids you mount higher.

هر زمان که قصد خواندن باشدت
یا ز مصحفها قرائت بایدت

Whenever you intend to read the Qur’an
or need to read from different books,

من در آن دم وادهم چشم ترا
تا فرو خوانی معظم جوهرا

At that moment I will restore your eye,
in order that you may read, O venerable being.’

همچنان کرد و هر آن گاهی که من
واگشایم مصحف اندر خواندن

Even so He did,
and whenever I open the Book to read,

آن خبیری که نشد غافل ز کار
آن گرامی پادشاه و کردگار

That all-knowing One who never becomes forgetful of His work,
that honoured Sovereign and Maker,

باز بخشد بینشم آن شاه فرد
در زمان همچون چراغ شب نورد

That incomparable King at once gives my sight back to me,
like a lamp that makes an end of the night.”

زین سبب نبود ولی را اعتراض
هر چه بستاند فرستد اعتیاض

On this account the saint has no objection:
whatever He takes away, He sends compensation.

گر بسوزد باغت انگورت دهد
در میان ماتمی سورت دهد

If your vineyard burns, He will give you grapes;
in the midst of mourning He will give you festivity.

آن شل بی‌دست را دستی دهد
کان غمها را دل مستی دهد

To the handless paralytic He gives a hand,
to the mine of grief He gives the heart of an intoxicated one.

لا نسلم و اعتراض از ما برفت
چون عوض می‌آید از مفقود زفت

“We will not submit” and objection have gone from us,
since there is coming a great recompense for what has been lost.

چون که بی‌آتش مرا گرمی رسد
راضیم گر آتش ما را کشد

Inasmuch as heat comes to me without fire,
I am content if his fire kills me.

بی‌چراغی چون دهد او روشنی
گر چراغت شد چه افغان می‌کنی

Inasmuch as He gives light without, any lamp—
if your lamp is gone, why are you lamenting?

صفت بعضی از اولیا که راضی‌اند به احکام و دعا و لابه نکنند که این حکم را بگردان

Description of some saints who are content with the ordainments and do not beseech to change this decree.

بشنو اکنون قصه‌ی آن رهروان
که ندارند اعتراضی در جهان

Now listen to a story of those travellers on the Way
who have no objection in the world.

ز اولیا اهل دعا خود دیگرند
که گهی دوزند و گاهی می‌درند

Those of the saints who make invocation are in sooth different:
sometimes they sew and sometimes they tear.

قوم دیگر می‌شناسم ز اولیا
که دهانشان بسته باشد از دعا

I know another class of saints
whose mouths are closed to invocation.

از رضا که هست رام آن کرام
جستن دفع قضاشان شد حرام

Because of the content that is subservient to those noble ones,
it has become unlawful for them to seek to avert Consequence.

در قضا ذوقی همی‌بینند خاص
کفرشان آید طلب کردن خلاص

In Consequence they experience a peculiar taste:
it would be infidelity for them to crave release.

حسن ظنی بر دل ایشان گشود
که نپوشند از غمی جامه‌ی کبود

He has revealed to their hearts such a good opinion
that they do not put on the blue garb on account of any sorrow.

سؤال کردن بهلول آن درویش را

How Buhlul questioned a certain dervish.

گفت بهلول آن یکی درویش را
چونی ای درویش واقف کن مرا

Buhlul said to a certain dervish,
"How are you, O dervish? Inform me."

گفت چون باشد کسی که جاودان
بر مراد او رود کار جهان

He said, "How should that one be,
according to whose desire the work of the world goes on?—

سیل و جوها بر مراد او روند
اختران ز آن سان که خواهد آن شوند

According to whose desire the torrents and rivers flow,
and the stars move in such wise as he wills;

زندگی و مرگ، سرهنگان او
بر مراد او روانه کو به کو

And Life and Death are his officers,
going to and fro according to his desire.

هر کجا خواهد فرستد تعزیت
هر کجا خواهد ببخشد تهنیت

He sends condolence wherever he will;
he bestows felicitation wherever he will.

سالکان راه هم بر کام او
ماندگان از راه هم در دام او

The travellers on the Way according to his pleasure;
they that have lost the Way in his snare.

هیچ دندانی نخندد در جهان
بی‌رضا و امر آن فرمان‌روان

No tooth flashes with laughter in the world
without the approval and command of that imperial personage."

گفت ای شه راست گفتی همچنین
در فر و سیمای تو پیداست این

He said, "O King, you have spoken truly: it is even so:
this is manifest in your radiance and aspect.

این و صد چندینی ای صادق و لیك
شرح کن این را بیان کن نیك نیك

You are this and a hundred times as much, O veracious one; but expound this and explain it very well,

آن چنان که فاضل و مرد فضول
چون به گوش او رسد آرد قبول

In such fashion that the virtuous and the man given to vanity
may assent when it comes to their ears

آن چنانش شرح کن اندر کلام
که از آن بهره بیابد عقل عام

Expound it in your discourse in such a way
that the understanding of the common may profit thereby."

ناطق کامل چو خوان باشی بود
خوانش بر هر گونه ی آشی بود

The perfect speaker is like one who distributes trays of delicacies,
and whose table is every sort of food,

که نماند هیچ مهمان بی‌نوا
هر کسی یابد غذای خود جدا

So that no guest remains without provisions,
each one gets his nourishment separately:

همچو قرآن که به معنی هفت توست
خاص را و عام را مطعم در اوست

Like the *Qur'an* which is sevenfold in meaning,
and in this there is food for the elect and for the common.

گفت این باری یقین شد پیش عام
که جهان در امر یزدان است رام

He said, "This at least is evident to the common,
that the world is subject to the command of God.

هیچ برگی در نیفتد از درخت
بی‌قضا و حکم آن سلطان بخت

No leaf drops from a tree
without the predestination and ordainment of that Ruler of Fortune.

از دهان لقمه نشد سوی گلو
تا نگوید لقمه را حق که ادخلوا

No morsel goes from the mouth towards the stomach
till God says to that morsel, '*Enter!*'

میل و رغبت کان زمام آدمی است
جنبش آن رام امر آن غنی است

The inclination and desire which is Man's nose-rein—
its movement is subject to the command of that Self-sufficient One.

در زمینها و آسمانها ذره‌ای
پر نجنباند نگردد پره‌ای

In the earth and heavens
not an atom moves a wing, not a straw turns,

جز به فرمان قدیم نافذش
شرح نتوان کرد و جلدی نیست خوش

Save by His eternal and effectual command.
To expound is impossible, and presumption is not good.

که شمرد برگ درختان را تمام
بی‌نهایت کی شود در نطق رام

Who may number all the leaves of the trees?
How may the Infinite become amenable to speech?

این قدر بشنو که چون کلی کار
می‌نگردد جز به امر کردگار

Hear this much:
since all action only comes to pass by the command of the Maker,

چون قضای حق رضای بنده شد
حکم او را بنده‌ای خواهنده شد

When the consequence of God becomes the pleasure of His servant,
he becomes a willing slave to His decree,

نی تکلف نه پی مزد و ثواب
بلکه طبع او چنین شد مستطاب

Without tasking himself, and not on account of the reward and recompense;
nay, his nature has become so goodly.

زندگی خود نخواهد بهر خود
نی پی ذوق حیات مستلذ

He does not desire his life for himself
or to the end that he may enjoy the life that is found sweet.

هر کجا امر قدم را مسلکی است
زندگی و مردگی پیشش یکی است

Wherever the Eternal Command takes its course,
living and dying are one to him.

بهر یزدان می‌زید نی بهر گنج
بهر یزدان می‌مرد نه از خوف و رنج

He lives for God’s sake, not for riches;
he dies for God’s sake, not from fear of pain.

هست ایمانش برای خواست او
نه برای جنت و اشجار و جو

His faith is for the sake of His will,
not for the sake of Paradise and its trees and streams.

ترك کفرش هم برای حق بود
نه ز بیم آن که در آتش رود

His abandonment of infidelity is also for God’s sake,
not for fear lest he go into the Fire.

این چنین آمد ز اصل آن خوی او
نه ریاضت نه به جست و جوی او

That disposition of his is like this originally:
it is not discipline or by his effort and endeavour.

آن گهان خندد که او بیند رضا
همچو حلوای شکر او را قضا

He laughs at the moment when he sees satisfaction:
to him Consequence is even as sugared sweetmeat.”

بنده‌ای کش خوی و خلقت این بود
نه جهان بر امر و فرمانش رود

The servant whose disposition and character is this—
does not the world move according to his command and behest?

پس چرا لابه کند او یا دعا
که بگردان ای خداوند این قضا

Then why should he make entreaty and cry in prayer,
“O God, avert this Consequence”?

مرگ او و مرگ فرزندان او
بهر حق پیشش چو حلوا در گلو

For God’s sake his death and the death of his children
are to him like sweetmeat in the gullet.

نزع فرزندان بر آن با وفا
چون قطایف پیش شیخ بی‌نوا

To that loyal one the death-agony of his children
is like honey cakes to a destitute old man.

پس چرا گوید دعا الا مگر
در دعا بیند رضای دادگر

Why, then, should he invoke,
unless perchance he see the pleasure of the Judge in invocation?

آن شفاعت و آن دعا نه از رحم خود
می‌کند آن بنده‌ی صاحب رشد

That righteous servant does not make
that intercession and invocation from his own mercifulness.

رحم خود را او همان دم سوخته است
که چراغ عشق حق افروخته ست

He has burned up his own mercifulness
at the moment when he has lighted the lamp of love of God.

دوزخ اوصاف او عشق است و او
سوخت مر اوصاف خود را مو به مو

Love is the Hell-fire of his attributes,
and it has burnt up the attributes of self, hair by hair.

هر طروقی این فروقی کی شناخت
جز دقوقی تا در این دولت بتاخت

When did any night-traveller understand this distinction
except Daquqi? So that he sped into this empire.

قصه‌ی دقوقی و کراماتش

The story of Daquqi and his miraculous gifts

آن دقوقی داشت خوش دیباچه ای
عاشق و صاحب کرامت خواجه‌ای

That Daquqi had a fair presentation;
he was a lord who loved and possessed miraculous gifts.

بر زمین می‌شد چو مه بر آسمان
شب روان را گشته زو روشن روان

He walked on earth as the moon in heaven:
by him the spirits of the night-travellers became illumined.

در مقامی مسکنی کم ساختی
کم دو روز اندر دهی انداختی

He would not make his abode in any one place;
he would not spend two days in a village.

گفت در یك خانه گر باشم دو روز
عشق آن مسکن کند در من فروز

He said, "If I stay two days in one house,
love of that dwelling-place is kindled in me.

غرة المسکن أحاذره أنا
انقلي يا نفس سافر للغنا

I am afraid of being beguiled by the dwelling-place:
migrate, O my soul, and travel to independence.

لا أعود خلق قلبي بالمکان
کي يکون خالصا في الامتحان

I will not accustom my heart's nature to locality,
in order that it may be pure in the trial."

روز اندر سیر بد شب در نماز
چشم اندر شاه باز او همچو باز

During the day he was in travel, during the night in ritual prayer:
his eye open on the King, and he like the falcon.

منقطع از خلق نه از بد خویی
منفرد از مرد و زن نی از دویی

Severed from the creatures, not on account of ill nature;
isolated from man and woman, not because of dualism.

مشفقی بر خلق و نافع همچو آب
خوش شفیعی و دعایش مستجاب

A compassionate man to the creatures and beneficial as water;
a goodly intercessor, and his prayers were answered

نیك و بد را مهربان و مستقر
بهتر از مادر شهی‌تر از پدر

Kind to the good and the bad, and a sure refuge;
better than a mother, dearer than a father

گفت پیغمبر شما را ای مهان
چون پدر هستم شفیق و مهربان

The Prophet said, "O sirs,
to you I am compassionate and kind as a father,

ز آن سبب که جمله اجزای منید
جزو را از کل چرا بر می‌کنید

Because you all are parts of me."
Why will you tear the part away from the whole?

جزو از کل قطع شد بی‌کار شد
عضو از تن قطع شد مردار شد

The part is severed from the whole, it becomes useless;
the limb is severed from the body, it becomes carrion.

تا نپیوندد به کل بار دگر
مرده باشد نبودش از جان خبر

Till it is joined once more to the whole, it is dead:
it has no consciousness of life;

ور بجنبد نیست آن را خود سند
عضو نو ببریده هم جنبش کند

And if it moves, yet it has no support:
the newly severed limb also moves.

جزو ازین کل گر برد یك سو رود
این نه آن کل است کاو ناقص شود

If the part be severed and fall asunder from this whole,
this is not the whole that is liable to defect.

قطع و وصل او نیاید در مقال
چیز ناقص گفته شد بهر مثال

Separation from it and conjunction with it are not predicable;
the defective thing has been mentioned for the sake of comparison.

باز گشتن به قصه‌ی دقوقی

Return to the story of Daquqi.

مر علی را در مثالی شیر خواند
شیر مثل او نباشد گر چه راند

He once compared Ali to a lion,
the lion is not like him, though he used.

از مثال و مثل و فرق آن بران
جانب قصه‌ی دقوقی ای جوان

From comparison (*mithál*) and likeness (*mithl*) and the difference
between those push on, O youth, towards the story of Daquqi:

آن که در فتوی امام خلق بود
گوی تقوی از فرشته می‌ربود

That one who in giving legal judgments was the Imam of the people
and in piety bore away the ball from the angels;

آن که اندر سیر مه را مات کرد
هم ز دین داری او دین رشك خورد

That one who checkmated the moon in wayfaring,
while the Religion was jealous of his religiousness

با چنین تقوی و اوراد و قیام
طالب خاصان حق بودی مدام

Notwithstanding such piety and devotions and performance of the
ritual prayer, he was always seeking the elect of God.

در سفر معظم مرادش آن بدی
که دمی بر بنده‌ی خاصی زدی

In travel his chief object was that he might come in touch
for a moment with an elect servant.

این همی‌گفتی چو می‌رفتی به راه
کن قرین خاصگانم ای اله

Whilst he was going along the road, he would be saying,
“O God, make me a companion of the elect.

یا رب آنها را که بشناسد دلم
بنده و بسته میان و مجملم

O Lord, to those whom my heart knows I am a slave
and one who has girt his loins and is ready to do good service;

و انکه نشناسم تو ای یزدان جان
بر من محجوبشان کن مهربان

And those whom I know not, do You, O God of the soul,
make them kindly disposed to me who am debarred.”

حضرتش گفتی که ای صدر مهین
این چه عشق است و چه استسقاست این

The Lord would say to him, “O most noble prince,
what passion is this and what unquenchable thirst is this?

مهر من داری چه می‌جویی دگر
چون خدا با تست چون جویی بشر

You have My love: why are you seeking other?
When God is with you, how do you seek man?”

او بگفتی یا رب ای دانای راز
تو گشودی در دلم راه نیاز

He would answer, “O Lord, O Knower of the secret,
You have opened in my heart the way of supplication.

در میان بحر اگر بنشسته‌ام
طمع در آب سبو هم بسته‌ام

If I am seated in the midst of the Sea,
yet I have set my desire on the water in the jug.

همچو داودم نود نعجه مراست
طمع در نعجه‌ی حریفم هم بجاست

I am like David: I have ninety ewes,
and yet desire for my rival’s ewe has arisen in me.

حرص اندر عشق تو فخر است و جاه
حرص اندر غیر تو ننگ و تباه

Greed for Your love is glorious and grand;
greed for any besides You is shameful and corrupt.”

شهوت و حرص نران پیشی بود
و آن هیزان ننگ و بد کیشی بود

The lust and greed of the manly is advancement,
while that of the effeminate is disgrace and irreligion.

حرص مردان از ره پیشی بود
در مخنث حرص سوی پس رود

The greed of men is by the forward way,
greed in the effeminate goes backward.

آن یکی حرص از کمال مردی است
و آن دگر حرص افتضاح و سردی است

The one greed belongs to the perfection of manliness,
while the other greed is a disgrace and disgusting.

آه سری هست اینجا بس نهان
که سوی خضری شود موسی دوان

Ah, there is a very occult mystery here
that Moses sets out to go towards a Khizr.

همچو مستسقی کز آبش سیر نیست
بر هر آن چه یافتی بالله مایست

By God, do not tarry in anything that you have gained,
like one suffering from dropsy who is never sated with water.

بی‌نهایت حضرت است این بارگاه
صدر را بگذار صدر تست راه

This court is the Infinite Plane. Leave the seat of honour behind:
the Way is your seat of honour.

سر طلب کردن موسی خضر را علیهما السلام با کمال نبوت و قربت

The mystery of Moses seeking Khizr, notwithstanding his perfection as a prophet and as one nigh unto God

از کلیم حق بیاموز ای کریم
بین چه می‌گوید ز مشتاقی کلیم

Learn from him with whom God spoke, O noble sir!
See what Kalim says in his longing!

با چنین جاه و چنین پیغمبری
طالب خضرم ز خود بینی بری

"Notwithstanding such a dignity and such a prophetic office,
I am a seeker of Khizr, quit of self-regard."

موسیا تو قوم خود را هشته‌ای
در پی نیکو پیی سر گشته‌ای

"O Moses, you have forsaken your people;
you have wandered distraught in search of a blessed man.

کیقبادی رسته از خوف و رجا
چند گردی چند جویی تا کجا

You are an emperor delivered from fear and hope:
how long will you wander? How long will you seek? To what destination?

آن تو با تست و تو واقف بر این
آسمانا چند پیمایی زمین

Yours is with you, and you are conscious of this.
O sky, how long will you traverse the earth?"

گفت موسی این ملامت کم کنید
آفتاب و ماه را کم ره زنید

Moses said, "Do not make this reproach,
and do not waylay the Sun and the Moon.

می‌روم تا مجمع البحرین من
تا شوم مصحوب سلطان زمن

I will fare as far as *the meeting-place of the two seas*,
that I may be accompanied by the Sovereign of the time.

اجعل الخضر لأمري سببا
ذاك أو أمضي و أسري حقبا

I will make Khizr a means to my purpose:
that *or I will go onward* and journey by night *a long while*.

سالها پرم به پر و بالها
سالها چه بود هزاران سالها

I will fly with wings and pinions for years:
what are years? For thousands of years."

می‌روم یعنی نمی‌ارزد بدان
عشق جانان کم مدان از عشق نان

"I will fare," meaning, "Is it not worth that? Do not deem the passion
for the Beloved to be less than the passion for bread."

این سخن پایان ندارد ای عمو
داستان آن دقوقی را بگو

This discourse has no end, O uncle.
Tell the story of Daquqi.

باز گشتن به قصه‌ی دقوقی

Resuming the story of Daquqi

آن دقوقی رحمة اللّه علیه
گفت سافرت مدی في خافقیه

That Daquqi, God have mercy on him, said:
"I travelled a long time between His two horizons.

سال و مه رفتم سفر از عشق ماه
بی‌خبر از راه حیران در اله

Years and months I went on my journey for love of the Moon,
unconscious of the way, lost in God."

پا برهنه می‌روی بر خار و سنگ
گفت من حیرانم و بی‌خویش و دنگ

"Do you go bare-foot over thorns and stones?"
He said, "I am bewildered and beside myself and crazed."

تو مبین این پایها را بر زمین
ز انکه بر دل می‌رود عاشق یقین

Do not regard these feet on the earth,
for assuredly the lover walks on his heart;

از ره و منزل ز کوتاه و دراز
دل چه داند اوست مست دلنواز

The heart that is intoxicated with the Sweetheart,
what should it know of road and stage or of short and long?

آن دراز و کوته اوصاف تن است
رفتن ارواح دیگر رفتن است

That "long" and "short" are attributes of the body:
the faring of spirits is another faring.

تو سفر کردی ز نطفه تا به عقل
نی به گامی بود نی منزل نه نقل

You have journeyed from the seed to rationality:
it was not by a step or stage or moving from one place to another.

سیر جان بی‌چون بود در دور و دیر
جسم ما از جان بیاموزید سیر

The journey of the spirit is unconditioned in respect of Time and Space:
our body learned from the spirit how to journey.

سیر جسمانه رها کرد او کنون
می‌رود بی‌چون نهان در شکل چون

Now it has relinquished the bodily manner of journeying:
it moves unconditioned, masked in the form of conditionedness.

گفت روزی می‌شدم مشتاق‌وار
تا ببینم در بشر انوار یار

He said, "One day I was going along like him that yearns,
that I might behold in man the radiance of the Beloved,

تا ببینم قلزمی در قطره‌ای
آفتابی درج اندر ذره‌ای

That I might behold an ocean in a drop of water,
a sun enclosed in a speck.

چون رسیدم سوی یك ساحل به گام
بود بی‌گه گشته روز و وقت شام

When I came on foot to a certain shore,
the day had turned late, and it was eventide.

نمودن مثال هفت شمع سوی ساحل

The apparition of what seemed like seven candles in the direction of the shore.

هفت شمع از دور دیدم ناگهان
اندر آن ساحل شتابیدم بدان

Of a sudden I saw from afar seven candles
and hastened along the shore towards them.

نور شعله‌ی هر یکی شمعی از آن
بر شده خوش تا عنان آسمان

The light of the flame of each candle thereof
ascended beauteously to the loft of the sky.

خیره گشتم خیرگی هم خیره گشت
موج حیرت عقل را از سر گذشت

I became amazed, even amazement became amazed:
the waves of bewilderment passed over the head of my understanding.

این چگونه شمعها افروخته ست
کاین دو دیده‌ی خلق از اینها دوخته ست

‘What kind of candles are these He has lighted,
so that the eyes of His creatures are screened from them?’

خلق جویان چراغی گشته بود
پیش آن شمعی که بر مه می‌فزود

The people had gone to seek a lamp in the presence of that candle
which was surpassing the moon.

چشم بندی بد عجب بر دیده‌ها
بندشان می‌کرد يَهْدِي مَنْ يشاء

Wonderful! There was a bandage over their eyes:
they were bound by *He guides aright those whom He will*.

شدن آن هفت شمع بر مثال یك شمع

How the seven candles became what seemed like one candle.

باز می‌دیدم که می‌شد هفت یك
می‌شکافد نور او جیب فلك

Then I saw the seven become one,
its light cleaving the bosom of the sky.

باز آن یك بار دیگر هفت شد
مستی و حیرانی من زفت شد

Then again that one became seven once more:
my intoxication and bewilderment waxed mighty.

اتصالاتی میان شمعها
که نیاید بر زبان و گفت ما

Such connections between the candles
as may not come on my tongue and my speech.

آن که یك دیدن کند ادراك آن
سالها نتوان نمودن از زبان

That which one look perceives,
it is impossible during Years to show it forth by the tongue.

آن که یك دم بیندش ادراك هوش
سالها نتوان شنودن آن بگوش

That which intellectual apprehension sees in one moment,
it is impossible during Years to hear it by the ear.

چون که پایانی ندارد رو الیك
ز انکه لا أحصي ثناء ما علیك

Since it has no end, go to yourself,
for, I cannot reckon any praise of You.

پیشتر رفتم دوان کان شمعها
تا چه چیز است از نشان کبریا

I advanced farther, running
what thing those candles are of the signs of the Divine Majesty.

می‌شدم بی‌خویش و مدهوش و خراب
تا بیفتادم ز تعجیل و شتاب

I was going, beside myself and dumbfounded and deranged,
till I fell down from making haste and speed.

ساعتی بی‌هوش و بی‌عقل اندر این
اوفتادم بر سر خاك زمین

In this, senseless and witless,
I lay fallen awhile upon the dust of the earth.

باز با هوش آمدم برخاستم
در روش گویی نه سر نی پاستم

Then I came back to my senses and rose up:
you would say that in my faring I had neither head nor foot.

نمودن آن شمعها در نظر هفت مرد

How those candles appeared to the eye as seven men.

هفت شمع اندر نظر شد هفت مرد
نورشان می‌شد به سقف لاجورد

The seven candles appeared to the eye as seven men:
their light was mounting to the azure vault.

پیش آن انوار نور روز درد
از صلابت نورها را می‌سترد

Beside those lights the daylight was dregs:
by their intensity they were obliterating lights.

باز شدن آن شمعها هفت درخت

How those candles now became seven trees.

باز هر يك مرد شد شكل درخت
چشمم از سبزی ايشان نيك بخت

Then each man assumed the shape of a tree:
my eye was happy in their greenery.

ز انبهی برگ پيدا نيست شاخ
برگ هم گم گشته از ميوه‌ی فراخ

On account of the denseness of the leaves no boughs were visible;
the leaves too had become scant on account of the plenteous fruit.

هر درختی شاخ بر سدره زده
سدره چه بود از خلا بيرون شده

Every tree had thrown its boughs above the *Sidra*: what of the *Sidra*?
They had reached beyond the Void.

بيخ هر يك رفته در قعر زمين
زيرتر از گاو و ماهی بد يقين

The root of each had gone into the bottom of the earth:
assuredly it was lower than the Ox and the Fish.

بيخشان از شاخ خندان‌روی‌تر
عقل از آن اشكالشان زير و زبر

Their roots were more smiling of face than the boughs:
the intellect upside down by their shapes.

ميوه‌ای كه بر شكافيدی ز زور
همچو آب از ميوه جستی برق نور

From the fruit that was bursting forcibly
flashes of light would spurt forth, like juice.

مخفی بودن آن درختان از چشم خلق

How those trees were invisible to the people.

اين عجب‌تر كه بر ايشان می‌گذشت
صد هزاران خلق از صحرا و دشت

More wondrous was this that hundreds of thousands of people
were passing through the desert and plain beside them

ز آرزوی سايه جان می‌باختند
از گليمی سايه‌بان می‌ساختند

Hazarding their lives (ready to sacrifice everything) in desire for shade,
and making a parasol out of a woollen garment,

سايه‌ی آن را نمی‌ديدند هيچ
صد تفو بر ديده‌های پيچ پيچ

And not seeing the shade of those at all.
A hundred spittings on distorted eyes!

ختم كرده قهر حق بر ديده‌ها
كه نبيند ماه را بيند سها

The wrath of God had sealed their eyes,
so that he should not see the moon, should see Suha.

ذره‌ای را بيند و خورشيد نه
ليك از لطف و كرم نوميد نه

He sees a mote, not the sun;
yet he is not despairing of the grace and loving kindness of God.

كاروانها بی‌نوا و اين ميوه‌ها
پخته می‌ريزد چه سحر است ای خدا

The caravans are without food, and these fruits are dropping ripe:
O God, what magic is this?

سيب پوسيده همی چيدند خلق
در هم‌افتاده به يغما خشك حلق

With parched throats the people, having fallen pell-mell to plunder,
were gathering the rotten apples,

گفته هر برگ و شكوفه‌ی آن غصون
دم‌به‌دم يا لَيْتَ قَوْمِي يعلمون

Every leaf and bud of those boughs said continually,
'*Oh, would that my people knew!*'

بانگ می‌آمد ز سوی هر درخت
سوی ما آیید خلق شور بخت

From the direction of every tree was coming the cry,
'Come towards us, O ye folk of evil fortune,'

بانگ می‌آمد ز غیرت بر شجر
چشمشان بستیم کَلّا لا وزر

From jealousy there was coming to the trees the cry,
'We have bandaged their eyes; *nay, there is no refuge.*'

گر کسی می‌گفتشان کاین سو روید
تا از این اشجار مستسعد شوید

If anyone had said to them 'Go in this direction,
that you may be made happy by these trees,'

جمله می‌گفتند کاین مسکین مست
از قضاء الله دیوانه شده‌ست

They all would have said, 'By Divine destiny
this poor intoxicated wretch has become mad:

مغز این مسکین ز سودای دراز
وز ریاضت گشت فاسد چون پیاز

Through long melancholy and through austerities
the brain of this poor wretch has turned putrid, like an onion.'

او عجب می‌ماند یا رب حال چیست
خلق را این پرده و اضلال چیست

He would have remained in astonishment, saying, 'O Lord, what is the matter?
What is this veil and misguidance that is upon the people?'

خلق گوناگون با صد رای و عقل
یك قدم آن سو نمی‌آرند نقل

The people of every sort, with manifold discernment and understanding,
do not move a foot in that direction.

عاقلان و زیرکانشان ز اتفاق
گشته منکر زین چنین باغی و عاق

By one consent the intelligent and acute amongst them
have become incredulous of such a garden as this and undutiful.

یا منم دیوانه و خیره شده
دیو چیزی مر مرا بر سر زده

Or have I become mad and crazy?
Has the Devil cast something upon my head?

چشم می‌مالم به هر لحظه که من
خواب می‌بینم خیال اندر زمن

At every moment I rub my eyes,
whether I am dreaming and beholding a phantom in time.

خواب چه بود بر درختان می‌روم
میوه‌هاشان می‌خورم چون نگروم

How can it be a dream? I go up the trees, I eat their fruit:
how should I not believe?

باز چون من بنگرم در منکران
که همی‌گیرند زین بستان کران

Again, when I look at the incredulous ones
who turn aside from this orchard,

با کمال احتیاج و افتقار
ز آرزوی نیم غوره جان سپار

Devoting their lives with the utmost indigence and penury
because of their desire for half an unripe grape;

ز اشتیاق و حرص یك برگ درخت
می‌زنند این بی‌نوایان آه سخت

These destitute folk uttering grievous lamentation
in their longing and greed for a single leaf,

در هزیمت زین درخت و زین ثمار
این خلایق صد هزار اندر هزار

These hundred thousand on thousands of people
fleeing from this tree and these fruits—

باز می‌گویم عجب من بی‌خودم
دست در شاخ خیالی در زدم

Once more I say, 'Marvellous! Am I beside myself?
Have I laid hold of a bough of phantasy?'"

حتی إِذ ما اسْتَیْأَسَ الرُّسُلُ بگو
تا یظنوا أَنَّهُمْ قَدْ کذبوا

Repeat *until when the Messengers despaired*
down to *they thought they had been belied* (*kudhibú*).

این قرائت خوان که تخفیف کذب
این بود که خویش بیند محتجب

Recite with this reading (*kudhibú*), for the omission of the *tashdíd*
in *kudhibú* signifies that he deems himself debarred.

در گمان افتاد جان انبیا
ز اتفاق منکری اشقیا

The souls of the prophets fell into misgiving
through the concurrence of disbelief of the wicked;

جاءهم بعد التشكك نصرنا
ترکشان گو بر درخت جان بر آ

Our aid came to them after doubting.
Take leave of them and climb the tree of the spirit.

می‌خور و می‌ده بدان کش روزی است
هر دم و هر لحظه سحر آموزی است

Eat and give it to everyone that has an allotted portion:
at each moment and each instant there are lessons in magic.

خلق گویان ای عجب این بانگ چیست
چون که صحرا از درخت و بر تهی است

"The people are saying, 'Oh, how bizarre! What is this cry?—
since the wilderness is devoid of trees and fruit.

گیج گشتیم از دم سوداییان
که به نزدیك شما باغ است و خوان

We are confused by the breath of the madmen
that beside us there are gardens and trays.

چشم می‌مالیم اینجا باغ نیست
یا بیابان است یا مشکل رهی است

We rub our eyes, no garden is here;
it is either a desert or a difficult road.

ای عجب چندین دراز این گفت‌وگو
چون بود بی‌هوده ور خود هست کو

Oh, how bizarre! This tale is so long: how should it be vain?
And if it really is, where?

من همی‌گویم چو ایشان ای عجب
این چنین مهری چرا زد صنع رب

I, like them, am saying, 'Oh, how bizarre!
Why has the action of the Lord put such a seal?'"

زین تنازعها محمد در عجب
در تعجب نیز مانده بو لهب

By these contentions Mohammed was astonished;
Abu Lahab also remained in astonishment.

زین عجب تا آن عجب فرقی است ژرف
تا چه خواهد کرد سلطان شگرف

Between this astonishment and that astonishment
there is a profound difference. What the Almighty King will do.

ای دقوقی تیزتر ران هین خموش
چند گویی چند چون قحط است گوش

O Daquqi, advance more quickly. Listen, be silent!
Inasmuch as there is a dearth of ears, how long will you speak, how long?

یك درخت شدن آن هفت درخت

How the seven trees became one.

گفت راندم پیشتر من نیك بخت
باز شد آن هفت جمله یك درخت

He said, "I, the fortunate one, pushed forward;
again all the seven became one tree.

هفت می‌شد فرد می‌شد هر دمی
من چسان می‌گشتم از حیرت همی

At every moment they were becoming seven and a single one:
what I was becoming like, through bewilderment.

بعد از آن دیدم درختان در نماز
صف کشیده چون جماعت کرده ساز

After that, I beheld the trees in the ritual prayer,
drawn up in line and arranged like the congregation:

یك درخت از پیش مانند امام
دیگران اندر پس او در قیام

One tree in front like the Imam,
the others standing behind it.

آن قیام و آن رکوع و آن سجود
از درختان بس شگفتم می‌نمود

That standing and kneeling and bowing low on the part of the trees
seemed to me very marvellous.

یاد کردم قول حق را آن زمان
گفت النجم و شجر را یسجدان

Then I called to mind the word of God: He said,
concerning *the stalkless plants and the trees, 'they bow down.'*

این درختان را نه زانو نه میان
این چه ترتیب نماز است آن چنان

Those trees had neither knee nor waist:
what is such a regulation of the ritual prayer!

آمد الهام خدا کای با فروز
می عجب داری ز کار ما هنوز

The Divine inspiration came, saying,
'O illustrious one, are you still wondering at Our action?'

هفت مرد شدن آن هفت درخت

How the seven trees became seven men.

بعد دیری گشت آنها هفت مرد
جمله در قعده پی یزدان فرد

After a long while those became seven men,
all seated for the sake of God who is single.

چشم می‌مالم که آن هفت ارسلان
تا کیانند و چه دارند از جهان

I keep rubbing my eyes who are those seven heroes
and what they have of this world.

چون به نزدیکی رسیدم من ز راه
کردم ایشان را سلام از انتباه

When by the road I came near,
I saluted them alertly.

قوم گفتندم جواب آن سلام
ای دقوقی مفخر و تاج کرام

The company answered that salutation, saying,
'O Daquqi, glory and crown of the noble!'

گفتم آخر چون مرا بشناختند
پیش از این بر من نظر نداختند

'Why,' said I, 'how did they recognise me?
They never set eyes on me before this.'

از ضمیر من بدانستند زود
یکدگر را بنگریدند از فرود

At once they knew of my unspoken thought,
and looked covertly at one another,

پاسخم دادند خندان کای عزیز
این بپوشیده ست اکنون بر تو نیز

And smilingly answered,
'O dear one is this hidden from you even now?

بر دلی کاو در تحیر با خداست
کی شود پوشیده راز چپ و راست

How should the mystery of left and right
be hidden from the heart that is in bewilderment with God?'

گفتم ار سوی حقایق بشکفند
چون ز اسم حرف رسمی واقفند

I said, 'If they are open to the realities,
how are they acquainted with names of letters attached to the form?'

گفت اگر اسمی شود غیب از ولی
آن ز استغراق دان نز جاهلی

He said, 'If a name vanishes from a saint,
know that that is from absorption, not from ignorance.'

بعد از آن گفتند ما را آرزوست
اقتدا کردن به تو ای پاك دوست

Afterwards they said,
'We wish to follow your leadership, O holy friend.'

گفتم آری لیك یك ساعت که من
مشکلاتی دارم از دور زمن

'Yes,' said I, but awhile—
for I have certain difficulties from the revolution of Time—

تا شود آن حل به صحبتهای پاك
که به صحبت روید انگوری ز خاك

In order that they may be solved by means of holy companionships;
for through companionship a grape grows from the earth.

دانه‌ی پر مغز با خاك دژم
خلوتی و صحبتی کرد از کرم

A seed graciously consorted
in solitary intercourse with the dark earth;

خویشتن در خاك کلی محو کرد
تا نماندش رنگ و بو و سرخ و زرد

It effaced itself entirely in the earth,
so that no colour or scent or red or yellow remained to it.

از پس آن محو قبض او نماند
پر گشاد و بسط شد مرکب براند

After that effacement its constriction ceased:
it opened its wings and expanded and sped on its way.

پیش اصل خویش چون بی‌خویش شد
رفت صورت جلوه‌ی معنیش شد

Inasmuch as it became selfless in the presence of its origin,
the form departed and its real essence was displayed.'

سر چنین کردند هین فرمان تراست
تف دل از سر چنین کردن بخاست

They nodded so, 'Listen, it is for you to command,'
and from their nodding so a flame arose in my heart.

ساعتی با آن گروه مجتبی
چون مراقب گشتم و از خود جدا

When for a while I had taken part with that elect company in contemplation
and had been separated from myself,

هم در آن ساعت ز ساعت رست جان
ز انکه ساعت پیر گرداند جوان

At that very hour my spirit was freed from hours;
because hours make the young old."

جمله تلوینها ز ساعت خاسته ست
رست از تلوین که از ساعت برست

All changes have arisen from the hours:
he that is freed from the hours is freed from change.

چون ز ساعت ساعتی بیرون شوی
چون نماند محرم بی‌چون شوی

When for an hour you escape from the hours, relation abides not:
you become familiar with that which is without relation.

ساعت از بی‌ساعتی آگاه نیست
ز آن کس آن سو جز تحیر راه نیست

The hours are not acquainted with timelessness,
because for him there is no way there except bewilderment.

هر نفر را بر طویله‌ی خاص او
بسته‌اند اندر جهان جستجو

In this world of search and seeking
every set of people have been tied in the stable peculiar to them,

منتصب بر هر طویله رایضی
جز به دستوری نیاید رافضی

And over each stable a trainer has been appointed;
save by permission no recalcitrant comes.

از هوس گر از طویله بگسلد
در طویله‌ی دیگران سر در کند

If, from vain desire, he should break away from the stable
and intrude into the stable of others,

در زمان آخورچیان چست خوش
گوشه‌ی افسار او گیرند و کش

At once the nimble and goodly stablemen
seize the corner of his halter and drag.

حافظان را گر نبینی ای عیار
اختیارت را ببین بی‌اختیار

O cunning one, if you behold not your keepers,
behold your choice involuntary.

اختیاری می‌کنی و دست و پا
بر گشاده ستت چرا حبسی چرا

You are making a choice, and your hands and feet are loosed:
why are you imprisoned, why?

روی در انکار حافظ برده‌ای
نام تهدیدات نفسش کرده‌ای

You have betaken yourself to denying the keeper:
you have called it 'threats of the fleshly soul.'

پیش رفتن دقوقی به امامت

How Daquqi went forward to act as Imam.

این سخن پایان ندارد تیز دو
هین نماز آمد دقوقی پیش رو

This discourse has no end. “Run quickly! Listen,
the prayer is come. Go forward, O Daquqi!

این یگانه هین دوگانه برگزار
تا مزین گردد از تو روزگار

O unique one, come; perform the twofold kneeling,
that Time may be adorned by you.

ای امام چشم روشن در صلا
چشم روشن باید اندر پیشوا

O clear-sighted Imam,
the Imam must always be clear sighted.”

در شریعت هست مکروه ای کیا
در امامت پیش کردن کور را

According to the religious Law it is objectionable, O worthy,
to put forward a blind man in the office of Imam.

گر چه حافظ باشد و چست و فقیه
چشم روشن به و گر باشد سفیه

Though he knows the *Qur’an* by heart and be quick and learned in divinity,
the clear-sighted man is superior, even if he be a fool.

کور را پرهیز نبود از قذر
چشم باشد اصل پرهیز و حذر

The blind man has no abstention from filth:
the eye is the source of abstention and precaution.

او پلیدی را نبیند در عبور
هیچ مومن را مبادا چشم کور

He does not see the dirt in passing by.
May no true believer have blind eyes!

کور ظاهر در نجاسه‌ی ظاهر است
کور باطن در نجاسات سر است

The man outwardly blind is in outward filthiness;
the man inwardly blind is in inward filthiness.

این نجاسه‌ی ظاهر از آبی رود
آن نجاسه‌ی باطن افزون می‌شود

This outward filthiness may be removed by some water;
that inward filthiness increases.

جز به آب چشم نتوان شستن آن
چون نجاسات بواطن شد عیان

It cannot be washed away save by water of the eye,
when the inward filthinesses have become manifest.

چون نجس خوانده ست کافر را خدا
آن نجاست نیست بر ظاهر و را

Since God has called the infidel “filth,”
that filthiness is not on his outward part.

ظاهر کافر ملوث نیست زین
آن نجاست هست در اخلاق و دین

The infidel’s outward part is not defiled by this;
that filthiness is in disposition and religion.

این نجاست بویش آید بیست گام
و آن نجاست بویش از ری تا به شام

The smell of this outward filth comes twenty paces;
but the smell of that filth from Rayy to Damascus;

بلکه بویش آسمانها بر رود
بر دماغ حور و رضوان بر شود

No, its smell goes up to the heavens
and mounts to the brain of the houris and Rizwán.

این چه می‌گویم به قدر فهم تست
مردم اندر حسرت فهم درست

What I am saying is according to the measure of your understanding:
I die in grief for a sound understanding.

فهم آب است و وجود تن سبو
چون سبو بشکست ریزد آب از او

The understanding is the water, and the bodily existence the jug:
when the jug is cracked, the water spills from it.

این سبو را پنج سوراخ است ژرف
اندر او نه آب ماند خود نه برف

This jug has five deep holes:
neither water nor snow will stay in it.

أمر غضوا غضه أبصارکم
هم شنیدی راست ننهادی تو سم

You have heard, too, the command, “Close your eyes tightly”;
you have not walked aright.

از دهانت نطق فهمت را برد
گوش چون ریگ است فهمت را خورد

Your speech bears away your understanding by the mouth;
your ear is like sand: it drinks your understanding.

همچنین سوراخهای دیگرت
می‌کشاند آب فهم مضمرت

Similarly, your other holes
are drawing the hidden water of your understanding.

گر ز دریا آب را بیرون کنی
بی‌عوض آن بحر را هامون کنی

If you expel the water from the sea without compensation,
you will make the sea a desert.

بی‌گه است ار نه بگویم حال را
مدخل اعواض را و ابدال را

It is late; otherwise, I would declare the state of the case
the entrance of compensations and substitutes,

کان عوضها و بدلها بحر را
از کجا آید ز بعد خرجها

Where comes to the sea
those compensations and substitutes after expenditures

صد هزاران جانور زو می‌خورند
ابرها هم از برونش می‌برند

Hundreds of thousands of animals drink of it;
from outside also the clouds take it away;

باز دریا آن عوضها می‌کشد
از کجا، دانند اصحاب رشد

Again the sea draws those compensations—
whence is known to the righteous.

قصه‌ها آغاز کردیم از شتاب
ماند بی‌مخلص درون این کتاب

We began the stories in haste;
in this Masnavi they are left without the issue.

ای ضیاء الحق حسام الدین راد
که فلك و ارکان چو تو شاهی نزاد

O Light of God, noble Husamu’ddin, a king whose like
the sky and the elements have never brought to birth,

تو به نادر آمدی در جان و دل
ای دل و جان از قدوم تو خجل

Seldom have you come into soul and heart,
O you at whose advent heart and soul are abashed.

چند کردم مدح قوم ما مضی
قصد من ز آنها تو بودی ز اقتضا

How often have I praised the people of the past!
Of necessity, you were my quest in them.

خانه‌ی خود را شناسد خود دعا
تو به نام هر که خواهی کن ثنا

Truly the invocation knows its own house:
attach the praise to the name of whomsoever you will.

بهر کتمان مدیح از نامحل
حق نهاده ست این حکایات و مثل

God has set down these tales and parables
for the purpose of concealing the praise from the unworthy.

گر چه آن مدح از تو هم آمد خجل
لیك بپذیرد خدا جهد المقل

Even if that praise is abashed before you,
yet God accepts the exertion of one that has little.

حق پذیرد کسره ای دارد معاف
کز دو دیده‌ی کور دو قطره کفاف

God accepts a crust and absolves,
for from the eyes of a blind man two drops are enough.

مرغ و ماهی داند آن ابهام را
که ستودم مجمل این خوش نام را

Birds and fishes know the ambiguous style,
in which I have praised compendiously this person of goodly name,

تا بر او آه حسودان کم وزد
تا خیالش را به دندان کم گزد

To the end that the sighs of the envious may not blow upon him,
and that he may not bite the idea of Husamu'ddin with the teeth.

خود خیالش را کجا یابد حسود
در وثاق موش طوطی کی غنود

Where should the envious man find even the idea of him?
When did a parrot rest in the abode of a mouse?

آن خیال او بود از احتیال
موی ابروی وی است آن نی هلال

That idea of Husamu'ddin arises from cunning practice:
it is the hair of his eyebrow, not the new moon.

مدح تو گویم برون از پنج و هفت
بر نویس اکنون دقوقی پیش رفت

I sing your praise outside of the five and the seven.
Now write "Daquqi went forward."

پیش رفتن دقوقی به امامت آن قوم

How Daquqi went forward to lead that company.

در تحیات و سلام الصالحین
مدح جمله‌ی انبیا آمد عجین

In the salutations and benedictions
addressed to the righteous praise of all the prophets is blended.

مدحها شد جملگی آمیخته
کوزه‌ها در یك لگن در ریخته

The praises are all commingled:
the jugs are poured into one basin.

ز انکه خود ممدوح جز یك بیش نیست
کیشها زین روی جز یك کیش نیست

Inasmuch as the object of praise Himself is not more than One,
from this point of view religions are but one religion.

دان که هر مدحی به نور حق رود
بر صور و اشخاص عاریت بود

Know that every praise goes to the Light of God
and is lent to forms and persons.

مدحها جز مستحق را کی کنند
لیك بر پنداشت گمره می‌شوند

How should folk praise except Him who has the right?—
but they go astray on a vain fancy.

همچو نوری تافته بر حایطی
حایط آن انوار را چون رابطی

The Light of God in relation to phenomena is as a light shining upon a wall—
the wall is a link for these splendours:

لاجرم چون سایه سوی اصل راند
ضال مه گم کرد و ز استایش بماند

Necessarily, when the reflection moved towards its source,
he who had gone astray lost the moon and ceased from praise;

یا ز چاهی عکس ماهی وانمود
سر به چه در کرد و آن را می‌ستود

Or a reflection of the moon appeared from a well,
and he put his head into the well and was praising that same:

در حقیقت مادح ماه است او
گر چه جهل او به عکسش کرد رو

In truth he is a praiser of the moon,
although his ignorance has turned its face towards its reflection.

مدح او مه راست نی آن عکس را
کفر شد آن چون غلط شد ماجرا

His praise belongs to the moon, not to that reflection,
that becomes infidelity when the matter is misapprehended;

کز شقاوت گشت گمره آن دلیر
مه به بالا بود و او پنداشت زیر

For that bold man was led astray by perdition:
the moon was above, while he fancied it was below.

زین بتان خلقان پریشان می‌شوند
شهوت رانده پشیمان می‌شوند

The people are distracted by these idols,
and they repent of the lust which they have indulged,

ز انکه شهوت با خیالی رانده است
وز حقیقت دورتر وامانده است

Because he has indulged his lust with a phantom
and has remained farther away from the Reality.

با خیالی میل تو چون پر بود
تا بدان پر بر حقیقت بر شود

Your desire for a phantom is like a wing,
so that by means of that wing he may ascend to the Reality.

چون براندی شهوتی پرت بریخت
لنگ گشتی و آن خیال از تو گریخت

When you have indulged a lust, your wing drops off;
you become lame, and that phantom flees from you.

پر نگه دار و چنین شهوت مران
تا پر میلت برد سوی جنان

Preserve the wing and do not indulge such lust,
to the end that the wing of desire may bear you to Paradise.

خلق پندارند عشرت می‌کنند
بر خیالی پر خود بر می‌کنند

The people fancy they are enjoying themselves:
they are tearing out their wings for the sake of a phantom.

وام دار شرح این نکته شدم
مهلتم ده معسرم ز آن تن زدم

I have become a debtor for the explanation of this topic.
Give me time, I am destitute; on that account I keep silence.

اقتدا کردن قوم از پس دقوقی

How the company followed the leadership of Daquqi.

پیش در شد آن دقوقی در نماز
قوم همچون اطلس آمد او طراز

Daquqi advanced to perform the prayer:
the company was the satin robe and he the embroidered border.

اقتدا کردند آن شاهان قطار
در پی آن مقتدای نامدار

Those kings followed his leadership,
in a row behind that renowned exemplar.

چون که با تکبیرها مقرون شدند
همچو قربان از جهان بیرون شدند

When they pronounced the takbirs,
they went forth from this world, like a sacrifice.

معنی تکبیر این است ای امام
کای خدا پیش تو ما قربان شدیم

O Imam, the meaning of the takbirs is this:
"We have become a sacrifice, O God, before You."

وقت ذبح اللّه اکبر می‌کنی
همچنین در ذبح نفس کشتنی

At the moment of slaughtering you say *Allah Akbar*:
even so in slaughtering the fleshly soul which ought to be killed.

تن چو اسماعیل و جان همچون خلیل
کرد جان تکبیر بر جسم نبیل

The body is like Ishmael, and the spirit like Abraham:
the spirit has pronounced the *takbir* over the noble body.

گشت کشته تن ز شهوتها و آز
شد به بسم اللّه بسمل در نماز

By lusts and desires the body was killed,
by *bismillah* in the ritual prayer it was sacrificed.

چون قیامت پیش حق صفها زده
در حساب و در مناجات آمده

Whilst performing the prayer drawn up in ranks before God,
as at the Resurrection, and engaged in self-examination and prayers,

ایستاده پیش یزدان اشك ریز
بر مثال راست خیز رستخیز

Standing in God's presence and shedding tears,
like one who rises erect on rising from the dead.

حق همی‌گوید چه آوردی مرا
اندر این مهلت که دادم من ترا

God will say, "What have you produced for Me
during this term of respite which I gave you?

عمر خود را در چه پایان برده‌ای
قوت و قوت در چه فانی کرده‌ای

In what have you brought your life to its end?
In what have you consumed your food and strength?

گوهر دیده کجا فرسوده‌ای
پنج حس را در کجا پالوده‌ای

Where have you dimmed the lustre of your eye?
Where have you dissipated your five senses?

چشم و گوش و هوش و گوهرهای عرش
خرج کردی چه خریدی تو ز فرش

You have expended eyes and ears and intellect and the pure celestial substances:
what have you purchased from the earth?

دست و پا دادمت چون بیل و کلند
من ببخشیدم ز خود آن کی شدند

I gave you hands and feet as spade and mattock.
When did those become of themselves?"

همچنین پیغامهای دردگین
صد هزاران آید از حضرت چنین

Even so hundreds of thousands of such sorrowful messages
come from the Lord.

در قیام این گفتها دارد رجوع
و ز خجالت شد دو تا او در رکوع

At the time of standing (in prayer) these words return,
and from shame he is bent double in the genuflection.

قوت استادن از خجلت نماند
در رکوع از شرم تسبیحی بخواند

From shame the power of standing remains not, and from abashment
he recites a litany of glorification while his knees are bowed.

باز فرمان می‌رسد بردار سر
از رکوع و پاسخ حق بر شمر

Then comes the command,
"Lift up your head from the genuflection and tell over answer to God."

سر بر آرد از رکوع آن شرمسار
باز اندر رو فتد آن خام کار

The shamefaced one lifts up his head from the genuflection;
then that man whose works are unripe falls on his face.

باز فرمان آیدش بردار سر
از سجود و واده از کرده خبر

Again the command comes to him,
"Lift up your head from the prostration and give an account of your deeds."

سر بر آرد او دگر ره شرمسار
اندر افتد باز در رو همچو مار

Once more the shamefaced one lifts up his head,
and falls again on his face, as a snake.

باز گوید سر بر آر و باز گو
که بخواهم جست از تو مو به مو

Again He says,
"Lift up your head and relate, for I will inquire of you, hair by hair."

قوت پا ایستادن نبودش
که خطاب هیبتی بر جان زدش

He has no power to stand on foot,
since the words of awe addressed to him have smitten his soul;

پس نشیند قعده ز آن بار گران
حضرتش گوید سخن گو با بیان

So he sits down because of that heavy burden.
The Lord says to him, "Speak plainly!

نعمتت دادم بگو شکرت چه بود
دادمت سرمایه هین بنمای سود

I gave you bounty: tell, what were your thanks?
I gave you capital: come, show the interest."

رو به دست راست آرد در سلام
سوی جان انبیا و آن کرام

He turns his face to the right hand in the salutation—
towards the spirits of the prophets and those of the noble,

یعنی ای شاهان شفاعت کاین لئیم
سخت در گل ماندش پای و گلیم

Meaning to say, "O kings, intercession,
for this vile one's feet and mantle are stuck fast in the mire"

بیان اشارت سلام سوی دست راست در قیامت از هیبت محاسبه‌ی حق و از انبیا استعانت و شفاعت خواستن

Explaining that the salutation towards the right hand at the Resurrection indicates dread of being examined by God and seeking help and intercession from the prophets

انبیا گویند روز چاره رفت
چاره آن جا بود و دست‌افزار زفت

The prophets say, "The day for remedy is past;
the remedy and the strong implement were *there*.

مرغ بی‌هنگامی ای بد بخت رو
ترك ما گو خون ما اندر مشو

You are an untimely bird. Leave, O miserable one,
go, and do not wade in our blood."

رو بگرداند به سوی دست چپ
در تبار و خویش گویندش که خپ

He turns his face to the left hand towards his family and kinsfolk:
they say to him, "Be silent!

هین جواب خویش گو با کردگار
ما که‌ایم ای خواجه دست از ما بدار

Listen, answer for yourself to the Creator. Who are we?
Sire, keep your hands off us!"

نه ازین سو نه از آن سو چاره شد
جان آن بی‌چاره دل صد پاره شد

No succour comes either from this side or from that:
the soul of this desperate man is a hundred pieces.

از همه نومید شد مسکین کیا
پس بر آرد هر دو دست اندر دعا

The wretched personage loses hope of all;
then he lifts up both hands in supplication,

کز همه نومید گشتم ای خدا
اول و آخر تویی و منتها

Crying, "O God, I have lost hope of all:
You are the First and the Last and the ultimate Bourn."

در نماز این خوش اشارتها ببین
تا بدانی کاین بخواهد شد یقین

Behold in the ritual prayer these goodly indications,
in order that you may know these will certainly come to pass.

بچه بیرون آر از بیضه‌ی نماز
سر مزن چو مرغ بی‌تعظیم و ساز

From the ritual prayer, which is the egg, hatch the chick;
do not peck like a bird without reverence or propriety.

شنیدن دقوقی در میان نماز افغان آن کشتی که غرق خواست شدن

How during the ritual prayer Daquqi heard cries of distress from a ship that was about to sink

آن دقوقی در امامت کرد ساز
اندر آن ساحل در آمد در نماز

Daquqi made ready to act as Imam:
he began to perform the ritual prayer on the shore,

و آن جماعت در پی او در قیام
اینت زیبا قوم و بگزیده امام

While that company stood up behind him.
Look you, a goodly company, and an elect Imam!

ناگهان چشمش سوی دریا فتاد
چون شنید از سوی دریا داد داد

Of a sudden his eye turned towards the sea,
because he heard "Help! Help!" from the direction of the sea.

در میان موج دید او کشتیی
در قضا و در بلا و زشتیی

He saw amidst the waves a ship in fate,
and in tribulation and an evil plight.

هم شب و هم ابر و هم موج عظیم
این سه تاریکی و از غرقاب بیم

Night, clouds and huge waves:
these three types of darkness, and fear of the whirlpool.

تند بادی همچو عزراییل خاست
موجها آشوفت اندر چپ و راست

A fierce wind, like Azra'il, arose;
the waves tossed on left and right.

اهل کشتی از مهابت کاسته
نعره‌ی وا ویلها برخاسته

The people in the ship were faint with terror:
cries of woe had arisen,

دستها در نوحه بر سر می‌زدند
کافر و ملحد همه مخلص شدند

And in lamentation they were beating their heads with their hands:
infidel and deist—they all had become sincere,

با خدا با صد تضرع آن زمان
عهدها و نذرها کرده به جان

Making heartfelt promises and vows to God
with a hundred humble entreaties in that hour

سر برهنه در سجود آنها که هیچ
رویشان قبله ندید از پیچ پیچ

Bare-headed in the prostrate attitude were those whose faces,
because of perversity, had never seen the *qibla* at all.

گفته که بی‌فایده ست این بندگی
آن زمان دیده در آن صد زندگی

They said, "This worship of God is useless";
in that hour they saw a hundred lives therein.

از همه اومید ببریده تمام
دوستان و خال و عم بابا و مام

They had entirely abandoned hope of all—
of friends and maternal and paternal uncles and father and mother.

زاهد و فاسق شد آن دم متقی
همچو در هنگام جان کندن شقی

At that moment ascetic and reprobate had become God-fearing
as a wicked man at the time of the death-agony.

نی ز چپشان چاره بود و نی ز راست
حیله‌ها چون مرد هنگام دعاست

Neither on the left nor on the right was there any help for them:
when expedients are dead, is the time to invoke God.

در دعا ایشان و در زاری و آه
بر فلك ز ایشان شده دود سیاه

They were in invocation and lament and moaning:
a black smoke went up from them to heaven.

دیو آن دم از عداوت بین بین
بانگ زد کای سگ پرستان علتین

Then the Devil cried in enmity,
"Away! Away! O dog-worshippers, two maladies.

مرگ و جسك ای اهل انکار و نفاق
عاقبت خواهد بدن این اتفاق

Death and woe! O unbelievers and hypocrites,
this will befall in the end,

چشمتان تر باشد از بعد خلاص
که شوید از بهر شهوت دیو خاص

After deliverance you will rejoice
to become peculiar devils for the sake of your lust,

یادتان ناید که روزی در خطر
دستتان بگرفت یزدان از قدر

And will not remember that in the day of peril
God took your hands from His decree."

این همی‌آمد ندا از دیو لیك
این سخن را نشنود جز گوش نیك

This cry was coming from the Devil;
but these words are unheard except by a good ear.

راست فرموده ست با ما مصطفی
قطب و شاهنشاه و دریای صفا

Mustafa, the Pole and the Emperor and the Sea of Purity,
has told us truly,

کانچه جاهل دید خواهد عاقبت
عاقلان بینند ز اول مرتبت

That what the ignorant will see in the end
the wise see from the first step

کارها ز آغاز اگر غیب است و سر
عاقل اول دید و آخر آن مصر

If matters are hidden and secret at the beginning,
the wise man sees at first, while that obstinate one at last.

اولش پوشیده باشد و آخر آن
عاقل و جاهل ببیند در عیان

The beginning thereof is concealed,
and both the wise man and the ignorant will see the end in manifestation;

گر نبینی واقعه‌ی غیب ای عنود
حزم را سیلاب کی اندر ربود

If you, O rebellious one, do not see the hidden event—
when did the torrent sweep away your prudence?

حزم چه بود بد گمانی بر جهان
دم‌به‌دم بیند بلای ناگهان

What is prudence? To think ill of this world.
He at every moment will see a sudden calamity.

تصورات مرد حازم

The ideas of the prudent man

آن چنان که ناگهان شیری رسید
مرد را بربود و در بیشه کشید

It is as when a lion has suddenly come up
and seized a man and dragged him into the jungle.

او چه اندیشد در آن بردن ببین
تو همان اندیش ای استاد دین

At that carrying off, what will he think of? Consider,
and think of the same thing, O you who are learned in the Religion.

می‌کشد شیر قضا در بیشه‌ها
جان ما مشغول کار و پیشه‌ها

The lion, Destiny, is dragging into the jungles our souls
which are preoccupied with business and trades.

آن چنان کز فقر می‌ترسند خلق
زیر آب شور رفته تا به حلق

That is like that the people have fear of poverty,
plunged up to their throats in the briny water.

گر بترسندی از آن فقر آفرین
گنجهاشان کشف گشتی در زمین

If they should fear the Creator of poverty,
treasures would be opened to them on the earth.

جمله‌شان از خوف غم در عین غم
در پی هستی فتاده در عدم

Through fear of affliction they all are in the very essence of affliction:
in their quest for existence they have fallen into non-existence.

دعا و شفاعت دقوقی در خلاص کشتی

Daquqi's entreaty and intercession for the deliverance of the ship

چون دقوقی آن قیامت را بدید
رحم او جوشید و اشك او دوید

When Daquqi beheld that turmoil,
his pity was stirred and his tears flowed fast.

گفت یا رب منگر اندر فعلشان
دستشان گیر ای شه نیکو نشان

He said, "O Lord, do not look at their deeds!
Take their hands, O auspicious King!

خوش سلامتشان به ساحل باز بر
ای رسیده دست تو در بحر و بر

Bring them back well and safe to the shore,
O You whose hand reaches sea and land!

ای کریم و ای رحیم سرمدی
در گذار از بد سگالان این بدی

O Gracious One, O Merciful and Everlasting One,
pass over this wickedness committed by devisers of evil!

ای بداده رایگان صد چشم و گوش
بی‌ز رشوت بخش کرده عقل و هوش

O You who have given, free of cost, a hundred eyes and ears, and,
without bribe, have dispensed intellect and understanding;

پیش از استحقاق بخشیده عطا
دیده از ما جمله کفران و خطا

Who have bestowed the gift before the merit,
having suffered from us the whole of ingratitude and transgression:

ای عظیم از ما گناهان عظیم
تو توانی عفو کردن در حریم

O Almighty One,
You are able to pardon our great sins in privacy.

ما ز آز و حرص خود را سوختیم
وین دعا را هم ز تو آموختیم

We have burnt ourselves from lust and greed,
and even this invocation we have learned from You.

حرمت آن که دعا آموختی
در چنین ظلمت چراغ افروختی

In reverence for Your having taught to invoke
and for having lighted the lamp amidst darkness like this."

همچنین می‌رفت بر لفظش دعا
آن زمان چون مادران با وفا

Thus was the invocation running on his tongue at that time,
like faithful mothers.

اشك می‌رفت از دو چشمش و آن دعا
بی‌خود از وی می‌برآمد بر سما

The tears were flowing from his eyes,
and that invocation was going up to Heaven from him beside himself.

آن دعای بی‌خود آن خود دیگر است
آن دعا ز او نیست گفت داور است

That unconscious invocation is, in truth, different:
that invocation is not from him, it is spoken by the Judge.

آن دعا حق می‌کند چون او فناست
آن دعا و آن اجابت از خداست

God is making that invocation, since he is non-existent (*fana*):
the invocation and the answer are from God.

واسطه‌ی مخلوق نی اندر میان
بی‌خبر ز آن لابه کردن جسم و جان

There is not present the medium, namely, the created person:
body and spirit are unaware of making that supplication.

بندگان حق رحیم و بردبار
خوی حق دارند در اصلاح کار

The servants of God are merciful and long-suffering:
they possess the disposition of God in regard to putting things right.

مهربان بی‌رشوتان یاریگران
در مقام سخت و در روز گران

They are kind and honest ones,
helpers in the hard plight and the heavy day.

هین بجو این قوم را ای مبتلا
هین غنیمت دارشان پیش از بلا

Listen; seek this company, O afflicted one!
Listen; hold them a prize before the affliction.

رست کشتی از دم آن پهلوان
و اهل کشتی را به جهد خود گمان

Through the breath of that hero the ship was saved,
while the people in the ship thought by their own efforts,

که مگر بازوی ایشان در حذر
بر هدف انداخت تیری از هنر

That maybe in dread
their arm had skillfully shot an arrow at the target.

پا رهاند روبهان را در شکار
و آن ز دم دانند روباهان غرار

Foxes, in the chase, are saved by their legs,
but the foxes inconsiderately deem that from their tails.

عشقها با دم خود بازند کاین
می‌رهاند جان ما را در کمین

They play fondly with their tails, thinking,
"These save our lives in the ambuscade."

روبها پا را نگه دار از کلوخ
پا چو نبود دم چه سود ای چشم شوخ

O fox, preserve your legs from brickbats;
when you have no legs, what use is your tail, O bold-eyed one?

ما چو روباهیم و پای ما کرام
می‌رهاندمان ز صد گون انتقام

We are like foxes, and the noble are our legs:
they save us from a hundred kinds of vengeance.

حیله‌ی باریك ما چون دم ماست
عشقها بازیم با دم چپ و راست

Our subtle contrivance is as our tails:
we play fondly with our tails, left and right.

دم بجنبانیم ز استدلال و مکر
تا که حیران ماند از ما زید و بکر

We wag our tails in argumentation and cunning,
in order that Zayd and Bakr may remain amazed at us.

طالب حیرانی خلقان شدیم
دست طمع اندر الوهیت زدیم

We have sought to excite the amazement of the people;
we have eagerly grasped at Divinity,

تا به افسون مالك دلها شویم
این نمی‌بینیم ما کاندر گویم

That by means of guile we may gain possession of hearts;
we do not see that we are in a ditch

در گوی و در چهی ای قلتبان
دست وادار از سبال دیگران

You are in the ditch and in the pit, O scoundrel:
keep your hands off the moustache of others!

چون به بستانی رسی زیبا و خوش
بعد از آن دامان خلقان گیر و کش

When you arrive at a fair and beauteous garden,
after that lay hold of the people's skirts and lead them.

ای مقیم حبس چار و پنج و شش
نغز جایی دیگران را هم بکش

O you, who dwell in the prison of the four and the five and the six,
lead others also to a goodly place!

ای چو خربنده حریف کون خر
بوسه‌گاهی یافتی ما را ببر

O you who, like an ass-servant, are the comrade of the ass's rump,
you have found a spot to kiss: take us!

چون ندادت بندگی دوست دست
میل شاهی از کجایت خاسته‌ست

Since servitude to the Beloved has not been granted you,
from where has arisen in you the wish for sovereignty?

در هوای آن که گویندت زهی
بسته‌ای در گردن جانت زهی

In your desire that they should say to you "Bravo!"
you have tied a bowstring on the neck of your soul.

روبها این دم حیلت را بهل
وقف کن دل بر خداوندان دل

O fox, abandon this tail, contrivance,
and devote your heart to the lords of the heart.

در پناه شیر کم ناید کباب
روبها تو سوی جیفه کم شتاب

Under the protection of the lion, roast-meat will not fail;
O fox, do not hasten towards the carcass.

تو دلا منظور حق آن گه شوی
که چو جزوی سوی کل خود روی

O heart, you will be regarded by God at the moment when,
like a part, you go towards your Whole.

حق همی‌گوید نظرمان بر دل است
نیست بر صورت که آن آب و گل است

God says, "Our regard is on the heart;
it is not on the external form, which is water and earth."

تو همی‌گویی مرا دل نیز هست
دل فراز عرش باشد نی به پست

You say, "I too have a heart";
the heart is above the empyrean, it is not below.

در گل تیره یقین هم آب هست
لیك ز آن آبت نشاید آب دست

Certainly in the dark earth also there is water,
but it is not proper for you to wash your hands with that water,

ز انکه گر آب است مغلوب گل است
پس دل خود را مگو کاین هم دل است

Because, though it is water, it is overcome by the earth.
Do not, then, say of your heart, "This too is a heart."

آن دلی کز آسمانها برتر است
آن دل ابدال یا پیغمبر است

The heart that is higher than the heavens
is the heart of the saint or the prophet.

پاك گشته آن ز گل صافی شده
در فزونی آمده وافی شده

That has become cleansed of mud and purified;
it has come to growth and has been made complete.

ترك گل كرده سوی بحر آمده
رسته از زندان گل بحری شده

It has taken leave of mud and has come to the Sea;
it has escaped from the prison of earth and has become of the Sea.

آب ما محبوس گل مانده ست هین
بحر رحمت جذب کن ما را ز طین

Our water has remained imprisoned in mud.
Listen, O Sea of Mercy, draw us out of the clay!

بحر گوید من ترا در خود کشم
لیك می‌لافی که من آب خوشم

The Sea says, "I draw you into myself,
but you are vainly pretending to be the sweet water.

لاف تو محروم می‌دارد ترا
ترك آن پنداشت کن در من در آ

Your vain pretence is keeping you deprived of fortune:
abandon that fancy and enter into me."

آب گل خواهد که در دریا رود
گل گرفته پای آب و می‌کشد

The water in the mud desires to go into the Sea;
the mud has seized the water's foot and is dragging.

گر رهاند پای خود از دست گل
گل بماند خشك و او شد مستقل

If it releases its foot from the hand of the mud,
the earth will be left dry, and it becomes absolutely free.

آن کشیدن چیست از گل آب را
جذب تو نقل و شراب ناب را

What is that drawing back of the water by the mud?
Your drawing the dessert and unmixed wine.

همچنین هر شهوتی اندر جهان
خواه مال و خواه جان و خواه نان

Even so every lust in the world,
whether it be riches or power or bread—

هر یکی زینها ترا مستی کند
چون نیابی آن خمارت می‌زند

Each of these things produces intoxication in you,
and when you gain it not, it inflicts a headache upon you.

این خمار غم دلیل آن شده ست
که بد آن مفقود مستی‌ات بده ست

This headache of grief has become a proof
that your intoxication was caused by that missed object.

جز به اندازه‌ی ضرورت زین مگیر
تا نگردد غالب و بر تو امیر

Do not partake of these but according to the measure of necessity,
lest they grow predominant and become rulers over you.

سر کشیدی تو که من صاحب دلم
حاجت غیری ندارم واصلم

You scornfully refused, saying, "I am the owner of a heart:
I have no need of anyone else, I am united."

آن چنان که آب در گل سر کشد
که منم آب و چرا جویم مدد

That is as though the water in the earth should scornfully refuse,
saying, "I am the water, and why should I seek aid?"

دل تو این آلوده را پنداشتی
لاجرم دل ز اهل دل برداشتی

You fancied this polluted was the heart;
consequently you averted your heart from those possessed of hearts.

خود روا داری که آن دل باشد این
کاو بود در عشق شیر و انگبین

Do you indeed think it possible that this heart
which is in love with milk and honey should be that heart?

لطف شیر و انگبین عکس دل است
هر خوشی را آن خوش از دل حاصل است

The deliciousness of milk and honey is the reflection of the heart:
from that heart the sweetness of every sweet thing is derived.

پس بود دل جوهر و عالم عرض
سایه‌ی دل چون بود دل را غرض

Hence the heart is the substance, and the world is the form:
how should the heart’s shadow be the object of the heart’s desire?

آن دلی کاو عاشق مال است و جاه
یا زبون این گل و آب سیاه

Is that the heart that is enamoured of riches and power,
or is submissive to this black earth and water,

یا خیالاتی که در ظلمات او
می‌پرستدشان برای گفت‌وگو

Or to vain fancies which it worships in the darkness
for the sake of fame?

دل نباشد غیر آن دریای نور
دل نظر گاه خدا و آن گاه کور

The heart is nothing but the Sea of Light:
is the heart the place for vision of God—and then blind?

نی دل اندر صد هزاران خاص و عام
در یکی باشد کدام است آن کدام

The heart is not in hundreds of thousands noble or common;
it is in a single one: which is he? Which?

ریزه‌ی دل را بهل دل را بجو
تا شود آن ریزه چون کوهی از او

Leave a fragment of the heart and seek the heart,
in order that by means of it that fragment may become as a mountain.

دل محیط است اندر این خطه‌ی وجود
زر همی‌افشاند از احسان و جود

The heart is encompassing this realm of existence
and scattering gold in beneficence and bounty.

از سلام حق سلامتها نثار
می‌کند بر اهل عالم ز اختیار

It chooses to lavish blessings derived from the Blessedness of God
upon the people of the world.

هر که را دامن درست است و معد
آن نثار دل بدان کس می‌رسد

Whoever’s skirt is right and ready,
the largesse of the heart comes to that person.

دامن تو آن نیاز است و حضور
هین منه در دامن آن سنگ فجور

Your skirt is supplication and presence:
beware, do not put in your skirt the stone of iniquity,

تا ندرد دامنت ز آن سنگها
تا بدانی نقد را از رنگها

In order that your skirt may not be torn by those stones
and that you may distinguish the sterling coin from the colours.

سنگ پر کردی تو دامن از جهان
هم ز سنگ سیم و زر چون کودکان

You have filled your skirt with stones from this world,
and also with stones of silver and gold, as children.

از خیال سیم و زر چون زر نبود
دامن صدقت درید و غم فزود

Inasmuch as from that fancy of silver and gold there was no gold,
the skirt of your sincerity was rent and your sorrow increased.

کی نماید کودکان را سنگ سنگ
تا نگیرد عقل دامنشان به چنگ

How should the stone appear to the children as stone,
till Reason lays hold of their skirts?

پیر عقل آمد نه آن موی سپید
مو نمی‌گنجد در این بخت و امید

The Pir is Reason, not that white hair:
hair is not contained in this fortune and hope.

انکار کردن آن جماعت بر دعا و شفاعت دقوقی و پریدن ایشان و ناپیدا شدن در پرده‌ی غیب و حیران شدن دقوقی که بر هوا رفتند یا بر زمین

How the company took offence at Daquqi's invocation and intercession, and flew away and disappeared in the Veil of the Unseen World; and how Daquqi was bewildered whether they had gone into the air or on the earth.

چون رهید آن کشتی و آمد به کام
شد نماز آن جماعت هم تمام

"When the ship was saved and attained to their desire,
simultaneously the prayer of that company was finished.

فجفجی افتادشان با همدگر
کاین فضولی کیست از ما ای پدر

They began to murmur to one another, saying,
'O father, which of us is this busybody?'

هر یکی با آن دگر گفتند سر
از پس پشت دقوقی مستتر

Each one spoke in secret to the other,
concealed behind Daquqi's back,

گفت هر یك من نکردستم کنون
این دعا نی از برون نی از درون

And each one said, 'I did not make this invocation just now,
either externally or internally.'

گفت مانا کاین امام ما ز درد
بو الفضولانه مناجاتی بکرد

He said, 'It would seem that this Imam of ours, by grief,
has meddled in offering a prayer.'

گفت آن دیگر که ای یار یقین
مر مرا هم می‌نماید این چنین

Said the other, 'O you who are familiar with certainty,
so it appears to me too.

او فضولی بوده است از انقباض
کرد بر مختار مطلق اعتراض

He has been meddlesome: by distress
he has interfered with Him who chooses, the Absolute One.'

چون نگه کردم سپس تا بنگرم
که چه می‌گویند آن اهل کرم

When I looked behind
to see what those noble ones were saying,

یك از ایشان را ندیدم در مقام
رفته بودند از مقام خود تمام

I did not see one of them in their place:
they had all gone from their place.

نی بچپ نی راست نی بالا نه زیر
چشم تیز من نشد بر قوم چیر

Neither on the left nor on the right nor above nor below:
my keen eye was unable to find the company.

درها بودند گویی آب گشت
نی نشان پا و نی گردی به دشت

You might say that they were pearls melted into water:
there was neither footprint nor any dust in the desert.

در قباب حق شدند آن دم همه
در کدامین روضه رفتند آن رمه

At that moment they all entered into the tents of God:
into what garden had the troop gone?

در تحیر ماندم کاین قوم را
چون بپوشانید حق بر چشم ما

I remained in amazement as to how God caused this company
to be concealed from mine eye."

آن چنان پنهان شدند از چشم او
مثل غوطه‌ی ماهیان در آب جو

In such wise did they vanish from his eye,
like the plunge of fishes into the water of a stream.

سالها در حسرت ایشان بماند
عمرها در شوق ایشان اشك راند

During Years he continued to grieve for them;
during ages he shed tears in longing for them.

تو بگویی مرد حق اندر نظر
کی در آرد با خدا ذکر بشر

You may say, "How should a man of God bring into view
the thought of human beings beside God?"

خر از این می‌خسبد این جا ای فلان
که بشر دیدی تو ایشان را نه جان

You are in a hole here, O so-and-so,
because you have regarded them as flesh, not as spirit.

کار از این ویران شده ست ای مرد خام
که بشر دیدی مر اینها را چو عام

You have come to ruin, O foolish man,
because like the vulgar you regarded them for these human beings.

تو همان دیدی که ابلیس لعین
گفت من از آتشم آدم ز طین

You have regarded in the same way as the accursed Iblis:
he said, "I am of fire, Adam is of earth."

چشم ابلیسانه را یك دم ببند
چند بینی صورت آخر چند چند

Bandage your satanic eye for one moment: how long, pray,
will you regard the form? How long, how long?

ای دقوقی با دو چشم همچو جو
هین مبر اومید ایشان را بجو

O Daquqi with streaming eyes, come,
do not abandon hope: seek them!

هین بجو که رکن دولت جستن است
هر گشادی در دل اندر بستن است

Come; seek, for search is the pillar of fortune:
every success consists in fixing the heart.

از همه‌ی کار جهان پرداخته
کو و کو می‌گو به جان چون فاخته

Unconcerned with all the business of the world,
keep saying with your soul *ku, ku*, like the dove.

نیك بنگر اندر این ای محتجب
که دعا را بست حق بر أستجب

Consider this well, O you who are veiled,
that God has tied "invocation" to "*I will answer*."

هر که را دل پاك شد از اعتلال
آن دعایش می‌رود تا ذو الجلال

Whoever's heart is purged of infirmity;
his invocation will go unto the Lord of glory.

باز شرح کردن حکایت آن طالب روزی حلال بی‌کسب و رنج در عهد داود علیه السلام و مستجاب شدن دعای او

Explaining further the story of him who in the time of David, on whom be peace, sought to receive lawful means of livelihood without working or taking trouble, and how his prayer was answered favourably.

یادم آمد آن حکایت کان فقیر
روز و شب می‌کرد افغان و نفیر

The story has come into my mind
how that poor man used to moan and lament day and night,

وز خدا می‌خواست روزی حلال
بی‌شکار و رنج و کسب و انتقال

And beg of God a lawful means of livelihood
without pursuit and trouble and work and movement.

پیش از این گفتیم بعضی حال او
لیك تعویق آمد و شد پنج تو

We have formerly related a part of what happened to him, but hindrance intervened and became fivefold.

هم بگوییمش کجا خواهد گریخت
چون ز ابر فضل حق حکمت بریخت

Too we shall tell it. Where will it flee,
since wisdom has poured from the clouds of God's bounty?

صاحب گاوش بدید و گفت هین
ای به ظلمت گاو من گشته رهین

The owner of the cow espied him and said
"Hey, O you to whose unrighteousness my cow has fallen a prey,

هین چرا کشتی بگو گاو مرا
ابله طرار انصاف اندر آ

Hey, tell why did you kill my cow?
Fool! Pickpocket! Deal fairly."

گفت من روزی ز حق می‌خواستم
قبله را از لابه می‌آراستم

He said, "I was begging God for daily bread
and preparing a qibla of supplication.

آن دعای کهنه‌ام شد مستجاب
روزی من بود کشتم نك جواب

That ancient prayer of mine was answered.
She was my portion of daily bread: I killed her. Behold the answer!"

او ز خشم آمد گریبانش گرفت
چند مشتی زد به رویش ناشکفت

He came angrily and seized his collar; having lost patience,
he struck him in the face with his fist several times.

رفتن هر دو خصم نزد داود پیغامبر علیه السلام

How both the adversaries went to David, on whom be peace.

می‌کشیدش تا به داود نبی
که بیا ای ظالم گیج غبی

He led him to the Prophet David, saying,
"Come, O you crazy fool and criminal!

حجت بارد رها کن ای دغا
عقل در تن آور و با خویش آ

Drop silly argument, O impostor;
let intelligence into your body and come to your senses!

این چه می‌گویی دعا چه بود مخند
بر سر و ریش من و خویش ای لوند

What is this that you are saying? What is the prayer?
Do not laugh at my head and beard and your own, O scoundrel!"

گفت من با حق دعاها کرده‌ام
اندر این لابه بسی خون خورده‌ام

He said, "I have offered prayers to God,
I have borne much toil and pain in this supplication.

من یقین دارم دعا شد مستجاب
سر بزن بر سنگ ای منکر خطاب

I possess the certainty the prayer has been answered.
Dash your head against the stones, O foul-spoken one!"

گفت گرد آیید هین یا مسلمین
ژاژ بینید و فشار این مهین

He cried, "Hey, gather round, O Moslems!
Behold the drivel and raving of this imbecile!

ای مسلمانان دعا مال مرا
چون از آن او کند بهر خدا

O Moslems, for God's sake,
how should prayer make my property belong to him?

گر چنین بودی همه عالم بدین
یك دعا املاك بردندی به کین

If it were so, by means of a single prayer of this kind
the whole world would carry off possessions by force.

گر چنین بودی گدایان ضریر
محتشم گشته بدندی و امیر

If it were so, the blind beggars
would have become grandees and princes;

روز و شب اندر دعایند و ثنا
لابه‌گویان که تومان ده ای خدا

They are day and night in invocation and praise,
uttering entreaties and crying, 'O God, give unto us!

تا تو ندهی هیچ کس ندهد یقین
ای گشاینده تو بگشا بند این

Unless You give, assuredly no one will give:
O Opener, do You open the lock of this!'

مکسب کوران بود لابه و دعا
جز لب نانی نیابند از عطا

Supplication and prayer is the means whereby the blind earn their livelihood,
they get no gift but a crust of bread."

خلق گفتند این مسلمان راست گوست
وین فروشنده‌ی دعاها ظلم جوست

The people said, "This Moslem speaks the truth,
and this prayer-monger is one who seeks to act unjustly.

این دعا کی باشد از اسباب ملك
کی کشید این را شریعت خود به سلك

How should this prayer be a means of acquiring property?
When forsooth did the religious Law enter this on the roll?

بیع و بخشش یا وصیت یا عطا
یا ز جنس این شود ملکی ترا

A thing becomes your property by sale and donation
or by bequest and gift or by some means of this kind.

در کدامین دفتر است این شرع نو
گاو را تو باز ده یا حبس رو

In what book is this new statute?
Give back the cow or go to prison!"

او به سوی آسمان می‌کرد رو
واقعه‌ی ما را نداند غیر تو

He was turning his face to Heaven,
"No one knows my experience save You.

در دل من آن دعا انداختی
صد امید اندر دلم افراختی

You put that prayer into my heart,
You raised dreams."

من نمی‌کردم گزافه آن دعا
همچو یوسف دیده بودم خوابها

Not idly was I uttering that prayer:
like Joseph, I had dreamed dreams."

دید یوسف آفتاب و اختران
پیش او سجده کنان چون چاکران

Joseph saw the sun and the stars
bowing low before him, like servants.

اعتمادش بود بر خواب درست
در چه و زندان جز آن را می‌نجست

He relied upon the true dream:
in the dungeon and prison he sought nothing but that.

ز اعتماد آن نبودش هیچ غم
از غلامی و ز ملام و بیش و کم

Because of his reliance upon that,
he cared nothing for servitude or reproach or more or less.

اعتمادی داشت او بر خواب خویش
که چو شمعی می‌فروزیدش ز پیش

He relied upon his dream
which was shining in front of him like a candle.

چون در افکندند یوسف را به چاه
بانگ آمد سمع او را از اله

When they cast Joseph into the well,
there came to his ear a cry from God—

که تو روزی شه شوی ای پهلوان
تا بمالی این جفا در رویشان

"O paladin, one day you will become king,
so that you may rub this wrong upon their faces."

قایل این بانگ ناید در نظر
لیك دل بشناخت قایل را ز اثر

He who utters this cry is not visible,
but the heart recognized the Speaker from the effect

قوتی و راحتی و مسندی
در میان جان فتادش ز آن ندی

From that allocution a strength and peace and support
fell into the midst of his soul.

چاه شد بر وی بدان بانگ جلیل
گلشن و بزمی چو آتش بر خلیل

Through that majestic cry the well became to him
a rose-garden and banquet, as the fire to Abraham.

هر جفا که بعد آنش می رسید
او بدان قوت به شادی می‌کشید

By means of that strength he cheerfully endured
every affliction that came to him afterwards—

همچنان که ذوق آن بانگ أَ لَسْتُ
در دل هر مومنی تا حشر هست

Even as the delicious savour of the cry *Am not I (your Lord)*?
subsists in the heart of every true believer till the Resurrection,

تا نباشد بر بلاشان اعتراض
نی ز امر و نهی حقشان انقباض

So that they do not rebel in tribulation
or shrink from the commands and prohibitions of God.

لقمه‌ی حکمی که تلخی می‌نهد
گل شکر آن را گوارش می‌دهد

The rose-jam digests the morsel,
that is, the decree, which bestows bitterness;

گل شکر آن را که نبود مستند
لقمه را ز انکار او قی می‌کند

He that does not rely upon the rose-jam
vomits the morsel in disgust.

هر که خوابی دید از روز أَلَسْتُ
مست باشد در ره طاعات مست

Anyone who has dreamed of the Day of Alast
is drunk in the path of devotional works, drunken:

می‌کشد چون اشتر مست این جوال
بی‌فتور و بی‌گمان و بی‌ملال

Like a drunken camel, he is bearing this sack without flagging
and without questioning and without fatigue;

کفك تصدیقش به گرد پوز او
شد گواه مستی و دل سوز او

The froth round his muzzle, namely, his confession of faith,
has become a witness to his intoxication and heart-burning.

اشتر از قوت چو شیر نر شده
زیر ثقل بار اندك خور شده

Through the strength the camel becomes like a fierce lion;
beneath the heavy burden he eats little.

ز آرزوی ناقه صد فاقه بر او
می‌نماید کوه پیشش تار مو

In longing for the she-camel a hundred starvations on him;
the mountain seems to him a strand of hair.

در أَلَسْتُ آن کاو چنین خوابی ندید
اندر این دنیا نشد بنده و مرید

He who has not dreamed such a dream in Alast
does not become a servant and seeker in this world;

ور بشد اندر تردد صد دله
یك زمان شکر استش و سالی گله

Or if he does become, always changing and shifting in vacillation:
he gives thanks for one moment and utters complaints for a Year.

پای پیش و پای پس در راه دین
می‌نهد با صد تردد بی‌یقین

He steps forward and backwards in the Way of the Religion
with a hundred vacillations and without certainty.

وام دار شرح اینم نك گرو
ور شتاب استت ز أَلَمْ نَشْرَحْ شنو

I owe the exposition of this. Lo, the pledge; and if you are in haste,
hear from *Have not We opened*....?

چون ندارد شرح این معنی کران
خر به سوی مدعی گاو ران

Since the explanation of this subject has no end,
proceed to the litigant of the cow.

گفت کورم خواند زین جرم آن دغا
بس بلیسانه قیاس است ای خدا

He said, "The impostor has called me blind because of this crime:
O God, 'it is a very satanic inference.

من دعا کورانه کی می‌کرده‌ام
جز به خالق کدیه کی آورده‌ام

When have I been praying in the fashion of the blind?
When have I begged of anyone except the Creator?

کور از خلقان طمع دارد ز جهل
من ز تو کز تست هر دشوار سهل

The blind man in his ignorance has hope of creatures;
I of You, by whom every difficult thing is easy.

آن یکی کورم ز کوران بشمرید
او نیاز جان و اخلاصم ندید

That blind fellow has reckoned me amongst the blind:
he has not seen my soul's humble supplication and my entire devotion.

کوری عشق است این کوری من
حب یعمی و یصم است ای حسن

This blindness of mine is the blindness of love:
it is Love makes one blind and deaf, O Hasan.

کورم از غیر خدا بینا بدو
مقتضای عشق این باشد بگو

I am blind to aught other than God; I am seeing by Him:
this is what Love demands, it is well. Say.

تو که بینایی ز کورانم مدار
دایرم بر گرد لطفت ای مدار

Do not You, who are seeing, deem me to be one of the blind:
I am revolving round Your grace, O Axis.

آن چنان که یوسف صدیق را
خواب بنمودی و گشتش متکا

Just as You did show a dream to the veracious Joseph,
and it became a support to him,

مر مرا لطف تو هم خوابی نمود
آن دعای بی‌حدم بازی نبود

To me too Your grace showed a dream:
that endless prayer of mine was not an idle play.

می‌نداند خلق اسرار مرا
ژاژ می‌دانند گفتار مرا

Creatures do not understand my hidden thoughts
and they regard my words as drivel.

حقشان است و که داند راز غیب
غیر علام سر و ستار عیب

They have the right, for who knows the mystery of the Unseen
save the Knower of secrets and the Coverer of faults?"

خصم گفتش رو به من کن حق بگو
رو چه سوی آسمان کردی عمو

His adversary said to him, "Turn your face to me! Tell the truth!
Why have you turned your face towards Heaven, uncle?

شید می‌آری غلط می‌افگنی
لاف عشق و لاف قربت می‌زنی

You are employing fraud, you are casting error:
you are prating of love and nearness.

با کدامین روی چون دل مرده‌ای
روی سوی آسمانها کرده‌ای

Inasmuch as you are spiritually dead,
with what face have you turned your face towards the heavens?"

غلغلی در شهر افتاده از این
آن مسلمان می‌نهد رو بر زمین

An uproar arose on this account in the city,
that Moslem laid his face on the ground.

کای خدا این بنده را رسوا مکن
گر بدم هم سر من پیدا مکن

Crying, "O God, do not put this servant to shame:
if I am wicked, yet do not divulge my secret.

تو همی‌دانی و شبهای دراز
که همی‌خواندم تو را با صد نیاز

You know, and the long nights during which I was calling unto You
with a hundred supplications.

پیش خلق این را اگر خود قدر نیست
پیش تو همچون چراغ روشنی است

Albeit this has no worth in the sight of the people,
in Your sight it is like a shining lamp."

شنیدن داود علیه السلام سخن هر دو خصم و سؤال کردن از مدعی علیه

How David, on whom be peace, heard what both the litigants had to say, and interrogated the defendant

چون که داود نبی آمد برون
گفت هین چون است این احوال چون

When the prophet David came forth, he said,
"Hey, what is this about? What is it?"

مدعی گفت ای نبی الله داد
گاو من در خانه‌ی او در فتاد

The plaintiff said, "O prophet of God, justice!
My cow strayed into his house.

کشت گاوم را بپرسش که چرا
گاو من کشت او بیان کن ماجرا

He killed my cow. Ask him why he killed my cow,
and explain what happened."

گفت داودش بگو ای بو الکرم
چون تلف کردی تو ملك محترم

David said to him, "Speak, O noble one!
How did you destroy the property of this honourable person?

هین پراکنده مگو حجت بیار
تا به یك سو گردد این دعوی و کار

Take care! Do not talk incoherently, bring forward plea,
in order that this claim and cause may be laid aside."

گفت ای داود بودم هفت سال
روز و شب اندر دعا و در سؤال

He said, "O David, for seven Years
I was day and night in invocation and entreaty.

این همی‌جستم ز یزدان کای خدا
روزیی خواهم حلال و بی‌عنا

This I was seeking from God:
'O God, I want a means of livelihood lawful and without trouble.'

مرد و زن بر ناله‌ی من واقف‌اند
کودکان این ماجرا را واصف‌اند

Men and women are acquainted with my lamentation;
the children describe this happening.

تو بپرس از هر که خواهی این خبر
تا بگوید بی‌شکنجه بی‌ضرر

Ask whomsoever you will for information about this,
so that he may tell without torture and without harm.

هم هویدا پرس و هم پنهان ز خلق
که چه می‌گفت این گدای ژنده دلق

Inquire of the people both and secretly
what this beggar with the tattered cloak used to say.

بعد این جمله‌ی دعا و این فغان
گاوی اندر خانه دیدم ناگهان

After all this invocation and outcry,
suddenly I saw a cow in my house.

چشم من تاریك شد نی بهر لوت
شادی آن که قبول آمد قنوت

My eye became dim, not on account of the food,
for joy that the supplication had been accepted.

کشتم آن را تا دهم در شکر آن
که دعای من شنود آن غیب دان

I killed her that I might give (alms) in thankfulness
that He who knows things unseen had hearkened to my prayer."

حکم کردن داود علیه السلام بر کشنده‌ی گاو

How David, on whom be peace, gave judgment against the slayer of the cow.

گفت داود این سخنها را بشو
حجت شرعی در این دعوی بگو

David said, "Wash out this talking
and declare a legal plea in this dispute.

تو روا داری که من بی‌حجتی
بنهم اندر شهر باطل سنتی

Do you deem it allowable that, without any plea,
I should establish a wrong tradition in the city?

این که بخشیدت خریدی وارثی
ریع را چون می‌ستانی حارثی

Who gave you this? Did you buy or inherit her?
How will you take the crop? Are you the farmer?

کسب را همچون زراعت دان عمو
تا نکاری دخل نبود ز آن تو

Know, uncle that the acquisition is like agriculture:
unless you sow, the produce does not belong to you;

کانچه کاری بدروی آن آن تست
ور نه این بی‌داد بر تو شد درست

For you reap what you sow: that is yours.
Otherwise, this act of injustice is proved against you.

رو بده مال مسلمان کژ مگو
رو بجو وام و بده باطل مجو

Go, pay the Moslem's money, and don't speak falsely.
Go, try to borrow, and pay, and don't seek wrong."

گفت ای شه تو همین می‌گوییم
که همی‌گویند اصحاب ستم

"O King," he replied,
"you are saying to me the same thing as the oppressors say."

تضرع آن شخص از داوری داود علیه السلام

How that person earnestly appealed against the judgment of David, on whom be peace.

سجده کرد و گفت کای دانای سوز
در دل داود انداز آن فروز

He prostrated himself and said, "O You who knows ardour,
cast that flame into the heart of David!

در دلش نه آن چه تو اندر دلم
اندر افکندی به راز ای مفضلم

Put in his heart that which You have secretly let fall into mine,
O my Benefactor!"

این بگفت و گریه در شد های های
تا دل داود بیرون شد ز جای

He said this and began to weep with loud cries of lamentation,
so that David's heart was moved exceedingly'.

گفت هین امروز ای خواهان گاو
مهلتم ده وین دعاوی را مکاو

"Listen," said he, "O demander of the cow,
give me a respite to-day and do not search into these matters of dispute,

تا روم من سوی خلوت در نماز
پرسم این احوال از دانای راز

So that I may go to a solitary place
and ask the Knower of mysteries about these matters, in prayer.

خوی دارم در نماز این التفات
معنی قرة عيني في الصلات

During prayer I am accustomed to turn thus:
the meaning of, 'the delight I feel in the ritual prayer'.

روزن جانم گشاده ست از صفا
می‌رسد بی‌واسطه نامه‌ی خدا

The window of my soul is opened,
and from the purity the Book of God comes without intermediary.

نامه و باران و نور از روزنم
می‌فتد در خانه‌ام از معدنم

The Book and the rain and the Light are falling through my window
into my house from my source."

دوزخ است آن خانه کان بی‌روزن است
اصل دین ای بنده روزن کردن است

The house that is without a window is Hell:
to make a window, O servant, is the foundation of the Religion.

تیشه‌ی هر بیشه‌ای کم زن بیا
تیشه زن در کندن روزن هلا

Do not ply the axe on every thicket:
oh, come and ply the axe in excavating a window.

یا نمی‌دانی که نور آفتاب
عکس خورشید برون است از حجاب

Or do not you know that the light of the sun
is the reflection of the Sun beyond the veil?

نور این دانی که حیوان دید هم
پس چه کَرَّمْنا بود بر آدمم

You know that the animals have seen the light of this:
what, then, is "I *bestowed hounour* on My Adam?"

من چو خورشیدم درون نور غرق
می‌ندانم کرد خویش از نور فرق

"I am plunged in the Light, like the sun;
I cannot distinguish myself from the Light

رفتنم سوی نماز و آن خلا
بهر تعلیم است ره مر خلق را

My going to prayer and to that solitude
is for the purpose of teaching the people the Way.

کژ نهم تا راست گردد این جهان
حرب و خدعه این بود ای پهلوان

I put crooked in order that this world may become straight":
this is "War is deceit," O brave knight.

نیست دستوری و گر نه ریختی گرد از
دریای راز انگیختی

There is not permission; otherwise, he would have poured out
and would have raised dust from the sea of the mystery.

همچنین می‌گفت داود این نسق
خواست گشتن عقل خلقان محترق

David went on speaking in this tenor;
the understanding of the people was on the point of being burned up.

پس گریبانش کشید از پس یکی
که ندارم در یکی‌اش من شکی

Then someone pulled his collar from behind, saying,
"I have not any doubt as to His unity."

با خود آمد گفت را کوتاه کرد
لب ببست و عزم خلوتگاه کرد

He came to himself, cut short his discourse, closed his lips,
and set out for the place where he was alone.

در خلوت رفتن داود تا آن چه حق است پیدا شود

How David went into seclusion in order that the truth might be made manifest.

در فرو بست و برفت آن گه شتاب
سوی محراب و دعای مستجاب

He shut the door, and then went quickly to the prayer-niche
and the invocation that is answered.

حق نمودش آن چه بنمودش تمام
گشت واقف بر سزای انتقام

God revealed the entire matter to him
and he became aware of him that was deserving of punishment.

روز دیگر جمله خصمان آمدند
پیش داود پیمبر صف زدند

Next day all the litigants came
and formed ranks before David.

همچنان آن ماجراها باز رفت
زود زد آن مدعی تشنیع زفت

Thus the questions in dispute came up again:
the plaintiff at once uttered violent reproaches.

حکم کردن داود بر صاحب گاو که از سر گاو برخیز و تشنیع صاحب گاو بر داود علیه السلام

How David gave judgment against the owner of the cow, bidding him withdraw from the case concerning the cow; and how the owner of the cow reproached David, on whom be peace.

گفت داودش خمش کن رو بهل
این مسلمان را ز گاوت کن بحل

David said to him, "Be silent!
Go, abandon, and acquit this Moslem of your cow.

چون خدا پوشید بر تو ای جوان
رو خمش کن حق ستاری بدان

Inasmuch as God has thrown a veil over you, O youth,
depart and keep silence and acknowledge the obligation of concealment."

گفت وا ویلا چه حکم است این چه داد
از پی من شرع نو خواهی نهاد

He cried, "Oh, woe is me! What judgment is this, what justice?
Will you establish a new law on my account?

رفته است آوازه‌ی عدلت چنان
که معطر شد زمین و آسمان

The fame of your justice has gone so far
that earth and heaven have become fragrant.

بر سگان کور این استم نرفت
زین تعدی سنگ و که بشکافت تفت

This wrong has never been done to blind dogs;
rock and mountain are burst asunder of a sudden by this iniquity."

همچنین تشنیع می‌زد بر ملا
کالصلا هنگام ظلم است الصلا

In such fashion was he uttering reproaches publicly, crying,
"Listen, it is the time of injustice, Listen!"

حکم کردن داود بر صاحب گاو که جمله‌ی مال خود را به وی ده

How David pronounced sentence against the owner of the cow, saying, "Give him the whole of your property."

بعد از آن داود گفتش کای عنود
جمله مال خویش او را بخش زود

After that, David said to him, "O rebellious man,
give the whole of your wealth to him immediately;

ور نه کارت سخت گردد گفتمت
تا نگردد ظاهر از وی استمت

Otherwise, your plight will become grievous; I tell you in order that
your crime may not be made manifest through him."

خاك بر سر کرد و جامه بر درید
که به هر دم می‌کنی ظلمی مزید

He put dust on his head and tore his raiment, crying,
"At every instant you are adding an injury."

یك دمی دیگر بر این تشنیع راند
باز داودش به پیش خویش خواند

Once more he went on in this reproach;
then David called him to his presence,

گفت چون بختت نبود ای بخت کور
ظلمت آمد اندك اندك در ظهور

And said, "Since it was not your fortune, O you whose fortune is blind,
little by little your wickedness has come to light.

ریده‌ای آن گاه صدر و پیشگاه
ای دریغ از چون تو خر خاشاك و کاه

Shit in your bed, then the high seat and the place of honour.
Oh, may sticks and straw be withheld from such an ass as you are!

رو که فرزندان تو با جفت تو
بندگان او شدند افزون مگو

Go! Your children and your wife have become his slaves.
Say no more!"

سنگ بر سینه همی‌زد با دو دست
می‌دوید از جهل خود بالا و پست

He was dashing stones against his breast with both hands
and running up and down in his folly.

خلق هم اندر ملامت آمدند
کز ضمیر کار او غافل بدند

The people too began to blame,
for they were unaware of the hidden of his action.

ظالم از مظلوم کی داند کسی
کاو بود سخره‌ی هوا همچون خسی

How should one that is subject, like a straw, to sensuality
know the oppressor from the oppressed?

ظالم از مظلوم آن کس پی برد
کاو سر نفس ظلوم خود برد

He that cuts off the head of his wicked self—
he finds the way to the oppressor from the oppressed.

ور نه آن ظالم که نفس است از درون
خصم مظلومان بود او از جنون

Otherwise, that oppressor, which is the fleshly soul within,
by frenzy, is the adversary of every oppressed person.

سگ هماره حمله بر مسکین کند
تا تواند زخم بر مسکین زند

A dog always attacks the poor;
so far as it can, it inflicts wounds upon the poor.

شرم شیران راست نی سگ را بدان
که نگیرد صید از همسایگان

Know that lions feel shame, not dogs,
because he does not prey on his neighbours.

عامه‌ی مظلوم کش ظالم پرست
از کمین سگشان سوی داود جست

The mob, which slays the oppressed and worships the oppressor—
their dog sprang forth from ambush towards David.

روی در داود کردند آن فریق
کای نبی مجتبی بر ما شفیق

That party turned their faces to David, saying,
“O chosen prophet, who have compassion on us,

این نشاید از تو کاین ظلمی است فاش
قهر کردی بی‌گناهی را به لاش

This is unworthy of you, for this is a manifest injustice:
you have abased an innocent man for nothing.”

عزم کردن داود علیه السلام به خواندن خلق بدان صحرا که راز آشکارا کند و حجتها همه قطع کند

How David, on whom be peace, resolved to summon the people to a certain plain, in order that he might disclose the mystery and make an end of all arguments

گفت ای یاران زمان آن رسید
کان سر مکتوم او گردد پدید

He said, “O friends, the time has come
that his hidden secret should he displayed.

جمله برخیزید تا بیرون رویم
تا بر آن سر نهان واقف شویم

Arise, all, that we may go forth,
so that we may become acquainted with that hidden secret.

در فلان صحرا درختی هست زفت
شاخهایش انبه و بسیار و چفت

In such and such a plain there is a huge tree,
its boughs dense and numerous and curved.

سخت راسخ خیمه گاه و میخ او
بوی خون می‌آیدم از بیخ او

Its tent and tent-pegs are very firm;
from its roots the smell of blood is coming to me.

خون شده ست اندر بن آن خوش درخت
خواجه را کشته ست این منحوس بخت

Murder has been done at the bottom of that goodly tree:
this man of sinister fortune has killed his master.

تا کنون حلم خدا پوشید آن
آخر از ناشکری آن قلتبان

The clemency, of God has concealed that till now, at last;
through the ingratitude of that scoundrel,

که عیال خواجه را روزی ندید
نی به نوروز و نه موسمهای عید

Who never a single day looked upon his master’s family,
not at Nawroz and seasonal festivals,

بی‌نوایان را به یك لقمه نجست
یاد ناورد او ز حقهای نخست

And never searched after the destitute with a single morsel of food,
or bethought him of the former obligations,

تا کنون از بهر یك گاو این لعین
می‌زند فرزند او را بر زمین

Untill for the sake of a cow
this accursed wretch is now felling his son to the earth.

او به خود برداشت پرده از گناه
ور نه می‌پوشید جرمش را اله

He, of himself, has lifted the veil from his crime;
else God would have concealed his sin.”

کافر و فاسق در این دور گزند
پرده‌ی خود را به خود بر می‌درند

In this cycle of woe the infidel and the profligate
rend their veils of their own accord.

ظلم مستور است در اسرار جان
می‌نهد ظالم به پیش مردمان

Wrong is covered in the inmost thoughts of the soul:
the wrong-doer exposes it to men,

که ببینیدم که دارم شاخها
گاو دوزخ را ببینید از ملا

Saying, “Behold me! I have horns!
Behold the cow of Hell in full view!”

گواهی دادن دست و پا و زبان بر سر ظالم هم در دنیا

How hands and feet and tongue give evidence concerning the secret of the wicked, even in this world.

پس هم اینجا دست و پایت در گزند
بر ضمیر تو گواهی می‌دهند

Even here, then, your hands and feet, in harm,
bear witness to your conscience.

چون موکل می‌شود بر تو ضمیر
که بگو تو اعتقادت وامگیر

Since your conscience becomes an overseer to you and says,
"Speak! Do not keep back your belief,"

خاصه در هنگام خشم و گفت‌وگو
می‌کند ظاهر سرت را مو به مو

And, especially at times of anger and quarrelling,
makes manifest your secret thought, hair by hair;

چون موکل می‌شود ظلم و جفا
که هویدا کن مرا ای دست و پا

Since wrong and injustice become your overseer and say,
"Display me, O hands and feet,"

چون همی‌گیرد گواه سر لگام
خاصه وقت جوش و خشم و انتقام

And since the witness to the secret thought seizes the reins—
in particular at times of emotion and anger and revenge—

پس همان کس کاین موکل می‌کند
تا لوای راز بر صحرا زند

That One, then, who appoints this as overseer,
that it may unfurl the banner of the secret on the field—

پس موکلهای دیگر روز حشر
هم تواند آفرید از بهر نشر

Then, He can also create, on the Day of Judgment,
other overseers for the purpose of unfolding.

ای به ده دست آمده در ظلم و کین
گوهرت پیداست حاجت نیست این

O you who have entered most recklessly upon injustice and malice,
your true nature is evident: this is not needed.

نیست حاجت شهره گشتن در گزند
بر ضمیر آتشینت واقفند

It is not necessary to become celebrated for harm:
they are acquainted with your fiery conscience.

نفس تو هر دم بر آرد صد شرار
که ببینیدم منم ز اصحاب نار

Your fleshly soul every moment emits a hundred sparks, saying,
"Behold me! I am of the people of the Fire.

جزو نارم سوی کل خود روم
من نه نورم که سوی حضرت شوم

I am a part of the Fire: I go to my whole;
I am not light, so that I should go to the Lord"—

همچنان کاین ظالم حق ناشناس
بهر گاوی کرد چندین التباس

Even as this unjust and ungrateful man
wrought so much confusion for the sake of a cow.

او از او صد گاو برد و صد شتر
نفس این است ای پدر از وی ببر

He carried off from him a hundred cows and a hundred camels:
this is the fleshly soul: O father, cut yourself asunder from it.

نیز روزی با خدا زاری نکرد
یا ربی نامد از او روزی به درد

Besides, never once did he make humble supplication to God:
never once did a cry of "O Lord!" come from him in sorrow—

کای خدا خصم مرا خشنود کن
گر منش کردم زیان تو سود کن

"O God, content my adversary:
if I have inflicted loss upon him do You bestow profit!

گر خطا کشتم دیت بر عاقله است
عاقله‌ی جانم تو بودی از أَ لَسْتُ

If I killed him by mistake, the blood-price falls on my kin:
You have been my spirit's kin from *Alast*."

سنگ می‌ندهد به استغفار در
این بود انصاف نفس ای جان حر

With prayer the stone does not turn into the pearl of contrition,
this, O noble spirit, is the justice of the fleshly soul.

برون رفتن خلق به سوی آن درخت

How the people went forth to that tree.

چون برون رفتند سوی آن درخت
گفت دستش را سپس بندید سخت

When they went forth to that tree, he said,
"Tie his hands fast behind him,

تا گناه و جرم او پیدا کنم
تا لوای عدل بر صحرا زنم

In order that I may bring to light his sin and crime,
and may plant the banner of justice on the field

گفت ای سگ جد او را کشته‌ای
تو غلامی خواجه زین رو گشته‌ای

O dog," said he, "you have killed this man's grandfather.
You are a slave: by this means you have become a lord.

خواجه را کشتی و بردی مال او
کرد یزدان آشکارا حال او

You killed your master and carried off his property:
God has made manifest what happened to him.

آن زنت او را کنیزك بوده است
با همین خواجه جفا بنموده است

Your wife was his handmaid;
she has acted unjustly towards this same master.

هر چه زو زایید ماده یا که نر
ملك وارث باشد آنها سربسر

Whatever she bore to him, female or male—
all of them from beginning to end are the property of the heir.

تو غلامی کسب و کارت ملك اوست
شرع جستی شرع بستان رو نکوست

You are a slave: your gains and goods are his property.
You demanded the Law: take the Law and go: it is well.

خواجه را کشتی به استم زار زار
هم بر اینجا خواجه گویان زینهار

You killed your master miserably by violence,
your master was crying for mercy on this very spot.

کارد از اشتاب کردی زیر خاك
از خیالی که بدیدی سهمناك

In your haste you hid the knife under the soil,
because of the terrible imaginings which you beheld.

نك سرش با کارد در زیر زمین
باز کاوید این زمین را همچنین

Lo, his head together with the knife is under the soil!
Dig you back the soil, thus!

نام این سگ هم نبشته کارد بر
کرد با خواجه چنین مکر و ضرر

On the knife, too, the name of this dog is written,
dealt with his master so deceitfully and injuriously"

همچنان کردند چون بشکافتند
در زمین آن کارد و سر را یافتند

They did even so, and when they cleft
they found in the soil the knife and the head.

ولوله در خلق افتاد آن زمان
هر یکی زنار ببرید از میان

Thereupon tumultuous lamentation arose amongst the people:
every one severed the girdle from his waist.

بعد از آن گفتش بیا ای داد خواه
داد خود بستان بدان روی سیاه

After that, he said to him, "Come, O demander of justice,
with that black face receive the justice due to you!'

قصاص فرمودن داود علیه السلام خونی را بعد از الزام حجت بر او

How David, on whom be peace, ordered that retaliation should be taken on the murderer after his conviction.

هم بدان تیغش بفرمود او قصاص
کی کند مکرش ز علم حق خلاص

He ordered retaliation with that same knife:
how should contrivance deliver him from the knowledge of God?

حلم حق گر چه مواساها کند
لیك چون از حد بشد پیدا کند

Although God's clemency bestows kindnesses,
yet when he has gone beyond bounds, He exposes.

خون نخسبد در فتد در هر دلی
میل جست و جوی کشف مشکلی

Blood does not sleep:
the desire to investigate and lay bare a difficulty falls into every heart.

اقتضای داوری رب دین
سر بر آرد از ضمیر آن و این

The craving prompted by the ordainment of the Lord of the Judgment
springs up in the conscience of all and sundry

کان فلان چون شد چه شد حالش چه گشت
همچنان که جوشد از گلزار کشت

"How was it with such-and-such? What happened to him?
What became of him? "Just as the sown seed shoots up from the loam

جوشش خون باشد آن واجستها
خارش دلها و بحث و ماجرا

Those inquiries, the pricking of beans and the investigation and discussion,
are the stirring of the blood.

چون که پیدا گشت سر کار او
معجزه‌ی داود شد فاش و دو تو

When the mystery of his case had been divulged,
David's miracles became doubly manifest

خلق جمله سر برهنه آمدند
سر به سجده بر زمینها می‌زدند

All the people came bare-headed
and cast their heads in prostration on the earth,

ما همه کوران اصلی بوده‌ایم
از تو ما صد گون عجایب دیده‌ایم

"We all have been blind from birth,
we have seen from you marvels of a hundred kinds.

سنگ با تو در سخن آمد شهیر
کز برای غزو طالوتم بگیر

The stone came to speech with you overtly, and said,
'Take me for Saul's expedition';

تو به سه سنگ و فلاخن آمدی
صد هزاران مرد را برهم زدی

You came with three pebbles and a sling
and did rout a hundred thousand men:

سنگهایت صد هزاران پاره شد
هر یکی هر خصم را خون‌خواره شد

Your pebbles broke into a hundred thousand pieces,
and each one drank the blood of an enemy.

آهن اندر دست تو چون موم شد
چون زره سازی تو را معلوم شد

Iron became as wax in your hand
when the fashioning coats of mail was made known to you.

کوهها با تو رسائل شد شکور
با تو می‌خوانند چون مقری زبور

The mountains became your thankful accompanists: they chant
the psalms with you, as one who teaches the recitation of the *Qur'an*.

صد هزاران چشم دل بگشاده شد
از دم تو غیب را آماده شد

Hundreds of thousands of spiritual eyes were opened
and through your breath were made ready for the Unseen;

و آن قوی‌تر ز آن همه کاین دایم است
زندگی بخشی که سرمد قایم است

And that is stronger than all those, for this one is lasting:
you bestow the life that endures forever.'!

جان جملهٔ معجزات این است خود
کاو ببخشد مرده را جان ابد

This indeed is the soul of all miracles,
that it should bestow everlasting life on the dead.

کشته شد ظالم جهانی زنده شد
هر یکی از نو خدا را بنده شد

The wicked man was killed and a whole world were quickened with life:
every one became anew a servant to God.

بیان آن که نفس آدمی به جای آن خونی است که مدعی گاو گشته بود و آن گاو کشنده عقل است و داود حق است یا شیخ که نایب حق است که به قوت و یاری او تواند ظالم را کشتن و توانگر شدن روزی بی‌کسب و بی‌حساب

Explaining that Man's fleshly soul is in the position of the murderer who had become a claimant on account of the cow, and that the slayer of the cow is the intellect, and that David is God or the Shaykh who is God's vicar, by means, of whose strength and support it is possible to kill the wicked and be enriched with daily bread that is not earned by labour and for which, there is no reckoning.

نفس خود را کش جهان را زنده کن
خواجه را کشته ست او را بنده کن

Kill your fleshly soul and make the world alive;
it has killed its master: make it slave.

مدعی گاو نفس تست هین
خویشتن را خواجه کرده ست و مهین

Listen! Your fleshly soul is the claimant for the cow:
it has made itself a master and thief.

آن کشندهٔ گاو عقل تست رو
بر کشندهٔ گاو تن منکر مشو

The slayer of the cow is your intellect:
go, do not be offended with the slayer of the cow, your body.

عقل اسیر است و همی‌خواهد ز حق
روزی بی‌رنج و نعمت بر طبق

The intellect is a captive and craves of God daily bread
without toil, and bounty on a tray.

روزی بی‌رنج او موقوف چیست
آن که بکشد گاو را کاصل بدی است

Upon what does its daily bread without toil depend?
Upon its killing the cow is the origin of evil

نفس گوید چون کشی تو گاو من
ز انکه گاو نفس باشد نقش تن

The fleshly soul says, "How should you kill my 'cow'?—
because the "cow" of the fleshly soul is the form of the body.

خواجه زادهٔ عقل مانده بی‌نوا
نفس خونی خواجه گشت و پیشوا

The intellect, the master's son, is left destitute,
the fleshly soul, the murderer, has become a master and leader.

روزی بی‌رنج می‌دانی که چیست
قوت ارواح است و ارزاق نبی است

Do you know what the daily bread without toil is?
It is the food of spirits and the daily bread of the prophet.

لیك موقوف است بر قربان گاو
گنج اندر گاو دان ای کنج کاو

But it depends upon sacrificing the cow:
know the treasure in the cow, O you who dig in corners!

دوش چیزی خورده‌ام ور نی تمام
دادمی در دست فهم تو زمام

Last night I ate something; otherwise, I would have given the reins
entirely into the hand of your understanding.

دوش چیزی خورده‌ام افسانه است
هر چه می‌آید ز پنهان خانه است

Last night I ate something," is a myth:
whatsoever comes is from the secret chamber.

چشم بر اسباب از چه دوختیم
گر ز خوش چشمان کرشم آموختیم

Why have we fixed our eyes on causes, if we have learned
from those with beauteous eyes how to glance amorously?

هست بر اسباب اسبابی دگر
در سبب منگر در آن افکن نظر

Over the causes there are other causes: do not look at the cause;
let your gaze fall on the primary cause.

انبیا در قطع اسباب آمدند
معجزات خویش بر کیوان زدند

The prophets came in order to cut causes:
they flung their miracles at Saturn.

بی‌سبب مر بحر را بشکافتند
بی‌زراعت چاش گندم یافتند

Without cause they split the sea asunder;
without sowing they found heaps of wheat.

ریگها هم آرد شد از سعیشان
پشم بز ابریشم آمد کش کشان

Sand, too, was turned into flour by their work;
goat's hair became silk as it was pulled.

جمله قرآن هست در قطع سبب
عز درویش و هلاك بو لهب

The whole of the *Qur'an* consists in the cutting off of causes:
the glory of the poor and the destruction of Abu Lahab.

مرغ بابیلی دو سه سنگ افکند
لشکر زفت حبش را بشکند

A swallow drops two or three pebbles
and shatters the mighty host of Abyssinia:

پیل را سوراخ سوراخ افکند
سنگ مرغی کاو به بالا پر زند

The pebble of a bird that flies aloft
lays low the elephant, riddled with holes.

دم گاو کشته بر مقتول زن
تا شود زنده همان دم در کفن

"Inflict the tail of the killed cow upon the murdered man,
in order that at the same moment he may come to life in the winding-sheet,

حلق ببریده جهد از جای خویش
خون خود جوید ز خون پالای خویش

He whose throat was cut may spring up from his place
and seek his blood from the shedder of his blood

همچنین ز آغاز قرآن تا تمام
رفض اسباب است و علت و السلام

In like manner, from the beginning of the *Qur'an* to the end,
it is the abandonment of causes and means. Farewell.

کشف این نه از عقل کار افزا بود
بندگی کن تا ترا پیدا شود

The explanation thereof is not by the meddlesome intellect:
do service, in order that it may become clear to you.

بند معقولات آمد فلسفی
شهسوار عقل عقل آمد صفی

The philosopher is in bondage to things perceived by the intellect
the pure is he that rides as a prince on the Intellect of intellect

عقل عقلت مغز و عقل تست پوست
معده‌ی حیوان همیشه پوست جوست

The Intellect of intellect is your kernel; your intellect is the husk:
the belly of animals is ever seeking husks.

مغز جوی از پوست دارد صد ملال
مغز نغزان را حلال آمد حلال

He that seeks the kernel has a great loathing for the husk:
to the goodly the kernel is lawful, lawful.

چون که قشر عقل صد برهان دهد
عقل کل کی گام بی‌ایقان نهد

When the intellect, the husk, offers a hundred evidences,
how should the Universal Intellect take a step without having certainty?

عقل دفترها کند یك سره سیاه
عقل عقل آفاق دارد پر ز ماه

The intellect makes books entirely black; the Intellect of intellect
keeps the horizons filled (with light) from the Moon.

از سیاهی وز سپیدی فارغ است
نور ماهش بر دل و جان بازغ است

It is free from blackness and whiteness:
the light of its moon rises upon heart and soul.

این سیاه و این سپیدار قدر یافت
ز آن شب قدر است کاختروار تافت

If this black and white has gotten power,
it is from the Night of Power that shone forth like a star.

قیمت همیان و کیسه از زر است
بی‌زر آن همیان و کیسه ابتر است

The value of scrip and purse is from the gold:
without the gold, scrip and purse are docked

همچنان که قدر تن از جان بود
قدر جان از پرتو جانان بود

Even as the worth of the body is from the soul,
the worth of the soul is from the radiance of the Soul of souls.

گر بدی جان زنده بی‌پرتو کنون
هیچ گفتی کافران را میتون

If the soul were now alive without radiance,
would He ever have called the infidels "*dead*?"

هین بگو که ناطقه جو می‌کند
تا به قرنی بعد ما آبی رسد

Come; speak! For the Logos is digging a channel to the end
that some water may reach a generation after us.

گر چه هر قرنی سخن آری بود
لیك گفت سالفان یاری بود

Although every generation there is one who brings the word,
yet the sayings of them that have gone before are helpful

نی که هم تورات و انجیل و زبور
شد گواه صدق قرآن ای شکور

Is it not that the Pentateuch and the Gospel and the Psalms
have borne witness to the truth of the *Qur'an*, O thankful one?

روزی بی‌رنج جو و بی‌حسیب
کز بهشتت آورد جبریل سیب

Seek a livelihood without toil and without reckoning,
so that Gabriel may bring you apples from Paradise;

بلکه رزقی از خداوند بهشت
بی‌صداع باغبان بی‌رنج کشت

No, a livelihood from the Lord of Paradise, without headache
on the part of the gardener and without the toil of sowing

ز انکه نفع نان در آن نان داد اوست
بدهدت آن نفع بی‌توسیط پوست

Inasmuch as in that bread the benefit of the bread is His gift,
He gives you that benefit, without making the husk a means.

ذوق پنهان نقش نان چون سفره‌ای است
نان بی‌سفره ولی را بهره‌ای است

The flavour is hidden; the outward form of the bread is like a table-
cloth: the bread that is without table-cloth is a portion for the saint.

رزق جانی کی بری با سعی و جست
جز به عدل شیخ کاو داود تست

How will you, notwithstanding endeavour and search, gain the spiritual
livelihood except through the justice of the Shaykh who is your David?

نفس چون با شیخ بیند گام تو
از بن دندان شود او رام تو

When the fleshly soul sees your steps with the Shaykh,
willy-nilly it becomes submissive to you.

صاحب آن گاو رام آن گاه شد
کز دم داود او آگاه شد

Then did the owner of the cow become submissive,
when he was made aware of the words of David.

عقل گاهی غالب آید در شکار
بر سگ نفست که باشد شیخ یار

The intellect, in chase, prevails over your currish fleshly soul
at the time when the Shaykh is its helper.

نفس اژدرهاست با صد زور و فن
روی شیخ او را زمرد دیده کن

The fleshly soul is a dragon with hundredfold strength and cunning:
the face of the Shaykh is the emerald that plucks out its eye

گر تو صاحب گاو را خواهی زبون
چون خران سیخش کن آن سو ای حرون

If you wish the owner of the cows to be abased,
goad him in that direction as asses, O contumacious man!

چون به نزدیك ولی الله شود
آن زبان صد گزش کوته شود

When he approaches him who is nigh unto God,
his tongue, a hundred ells long, is shortened.

صد زبان و هر زبانش صد لغت
زرق و دستانش نیاید در صفت

A hundred tongues, and each tongue of him a hundred languages:
his fraud and guile come not into description.

مدعی گاو نفس آمد فصیح
صد هزاران حجت آرد ناصحیح

The claimant for the cow, the fleshly soul, is eloquent
and brings forward hundreds of thousands of unsound pleas.

شهر را بفریبد الا شاه را
ره نتاند زد شه آگاه را

He deceives the city except the king:
he cannot waylay the sagacious king.

نفس را تسبیح و مصحف در یمین
خنجر و شمشیر اندر آستین

The fleshly soul has glorification of God,
and the *Qur'an* in its right hand; in its sleeve dagger and sword.

مصحف و سالوس او باور مکن
خویش با او همسر و همسر مکن

Do not believe its *Qur'an* and hypocritical ostentation;
do not make yourself its confidant and comrade;

سوی حوضت آورد بهر وضو
و اندر اندازد ترا در قعر او

It will take you to the tank to perform the ritual ablution,
and will cast you to the bottom thereof.

عقل نورانی و نیکو طالب است
نفس ظلمانی بر او چون غالب است

The intellect is luminous and a seeker of good:
how does the dark fleshly soul prevail over it?

ز انکه او در خانه عقل تو غریب
بر در خود سگ بود شیر مهیب

Because it is at home, your intellect is a stranger:
the dog at his own door is a terrible lion.

باش تا شیران سوی بیشه روند
وین سگان کور آن جا بگروند

Wait till the lions go to the jungle
and these blind dogs will believe there.

مکر نفس و تن نداند عام شهر
او نگردد جز به وحی القلب قهر

The common folk of the city do not know the deceit of the fleshly soul
and of the body: it is not subdued save by inspiration in the heart.

هر که جنس اوست یار او شود
جز مگر داود کاو شیخت بود

Every one that is its congener becomes its friend, except, to be sure,
the David who is your Shaykh;

کاو مبدل گشت و جنس تن نماند
هر که را حق در مقام دل نشاند

For he has been transmuted, and whomsoever God has seated
in the abode of the heart, he is no more the body's congener.

خلق جمله علتی‌اند از کمین
یار علّت میشود علّت یقین

All the people are infirm by ambush:
it is certain that infirmity associates with infirmity.

هر خسی دعوی داودی کند
هر که بی‌تمییز کف در وی زند

Every worthless fellow pretends to be David;
everyone who lacks discernment lays hold of him:

از صیادی بشنود آواز طیر
مرغ ابله می‌کند آن سوی سیر

He hears the bird's note from a fowler and,
foolish bird; he keeps going in that direction.

نقد را از نقل نشناسد غوی است
هین از او بگریز اگر چه معنوی است

He does not distinguish fact from fiction: he is misguided.
Come; flee from him, even if he is spiritual.

رسته و بر بسته پیش او یکی است
گر یقین دعوی کند او در شکی است

What has grown and what has been tied on is one to him:
though he may claim intuitive certainty, he is in a (great) doubt.

این چنین کس گر ذکی مطلق است
چونش این تمییز نبود احمق است

If such a one is absolutely keen-witted,
when he has not this discernment, he is a fool.

هین از او بگریز چون آهو ز شیر
سوی او مشتاب ای دانا دلیر

Listen; flee from him as the deer from the lion:
do not hasten boldly towards him, O wise man!

گریختن عیسی علیه السلام فراز کوه از احمقان

How Jesus, on whom be peace, fled to the top of a mountain from the fools.

عیسی مریم به کوهی می‌گریخت
شیر گویی خون او می‌خواست ریخت

Jesus, son of Mary, was fleeing to a mountain: you would say that a lion wished to shed his blood.

آن یکی در پی دوید و گفت خیر
در پیت کس نیست چه گریزی چو طیر

A certain man ran after him and said, "Are you well? There is no one in pursuit of you: why do you flee, like a bird?"

با شتاب او آن چنان می‌تاخت جفت
کز شتاب خود جواب او نگفت

He still kept running with haste
so that on account of his haste he did not answer him.

یك دو میدان در پی عیسی براند
پس به جد جد عیسی را بخواند

He pushed on in pursuit of Jesus for the distance of one or two fields,
and then invoked Jesus with the utmost earnestness,

کز پی مرضات حق یك لحظه بیست
که مرا اندر گریزت مشکلی است

Saying, "For the sake of pleasing God, stop one moment,
for I have a difficulty concerning your flight.

از که این سو می‌گریزی ای کریم
نه پیت شیر و نه خصم و خوف و بیم

From whom art you fleeing in this direction, O noble one?
There is no lion pursuing you, no enemy, and there is no fear or danger."

گفت از احمق گریزانم برو
می‌رهانم خویش را بندم مشو

He said, "I am fleeing from the fool. Leave!
I am saving myself. Do not stop me!"

گفت آخر آن مسیحا نی توی
که شود کور و کر از تو مستوی

"Why," said he, "are not you the Messiah
by whom the blind and the deaf are restored?"

گفت آری گفت آن شه نیستی
که فسون غیب را ماویستی

He said, "Yes." Said the other, "Are not you the King
in whom the spells of the Unseen World have their abode?—

چون بخوانی آن فسون بر مرده‌ای
بر جهد چون شیر صید آورده‌ای

When you chant those spells over a dead man,
he springs up like a lion that has caught his prey."

گفت آری آن منم گفتا که تو
نی ز گل مرغان کنی ای خوب رو

He said, "Yes, I am he." Said the other,
"Don't you make birds out of clay, O beauteous one?"

گفت آری گفت پس ای روح پاك
هر چه خواهی می‌کنی از کیست باك

He said, "Yes." Said the other, "Then, O pure Spirit,
you do whatsoever you will: Whom do you fear?

با چنین برهان که باشد در جهان
که نباشد مر ترا از بندگان

With such evidence, who is there in the world
that would not be one of the slaves to you?"

گفت عیسی که به ذات پاك حق
مبدع تن خالق جان در سبق

Jesus said, "By the holy Essence of God,
the Maker of the body and the Creator of the soul in eternity;

حرمت ذات و صفات پاك او
که بود گردون گریبان چاك او

By the sanctity of the pure Essence and Attributes of Him,
for whose sake the collar of Heaven is rent,

کان فسون و اسم اعظم را که من
بر کر و بر کور خواندم شد حسن

That the spells and the Most Great Name
which I pronounced over the deaf and the blind were good.

بر که سنگین بخواندم شد شکاف
خرقه را بدرید بر خود تا بناف

I pronounced over the stony mountain:
it was split and tore upon itself its mantle down to the navel.

بر تن مرده بخواندم گشت حی
بر سر لا شی بخواندم گشت شی

I pronounced over the corpse: it came to life.
I pronounced over nonentity: it became entity.

خواندم آن را بر دل احمق به ود
صد هزاران بار و درمانی نشد

I pronounced them lovingly over the heart of the fool
hundreds of thousands of times, and it was no cure.

سنگ خارا گشت و ز آن خو بر نگشت
ریگ شد کز وی نروید هیچ کشت

He became hard rock and changed not from that disposition;
he became sand from which no produce grows."

گفت حکمت چیست کانجا اسم حق
سود کرد اینجا نبود آن را سبق

Said the other, "What is the reason that the Name of God availed there,
it had no advantage here?

آن همان رنج است و این رنجی، چرا
او نشد این را و آن را شد دوا

That is disease too, and this is a disease:
why did it not become a cure for this, since it cured that?"

گفت رنج احمقی قهر خداست
رنج و کوری نیست قهر، آن ابتلاست

He said, "The disease of folly is the wrath of God;
disease and blindness are not wrath: they are probation."

ابتلا رنجی است کان رحم آورد
احمقی رنجی است کان زخم آورد

Probation is a disease that brings mercy;
folly is a disease that brings rejection.

آن چه داغ اوست مهر او کرده است
چاره‌ای بر وی نیارد برد دست

That which is branded on him He has sealed:
no hand can apply a remedy to it.

ز احمقان بگریز چون عیسی گریخت
صحبت احمق بسی خونها بریخت

Flee from the foolish, seeing that Jesus fled:
how much blood has been shed by companionship with fools!

اندك اندك آب را دزدد هوا
دین چنین دزدد هم احمق از شما

The air steals away water little by little:
so too does the fool steal away religion from you.

گرمی‌ات را دزدد و سردی دهد
همچو آن کاو زیر کون سنگی نهد

He steals away your heat and gives you cold,
like one who puts a stone under your rump.

آن گریز عیسیی نه از بیم بود
ایمن است او آن پی تعلیم بود

The flight of Jesus was not caused by fear, he is safe:
it was for the purpose of teaching.

زمهریر ار پر کند آفاق را
چه غم آن خورشید با اشراق را

Though intense frost covers the world from end to end,
what harm to the radiant sun?

قصه‌ی اهل سبا و حماقت ایشان و اثر ناکردن نصیحت انبیا در احمقان

The story of the people of Saba and their folly, and how the admonition of the prophets produces no effect upon the foolish

یادم آمد قصه‌ی اهل سبا
کز دم احمق صباشان شد وبا

I remember the story of the people of Saba—how their zephyr (*Saba*)
was turned into pestilence (*waba*) by the words of the foolish.

آن سبا ماند به شهر بس کلان
در فسانه بشنوی از کودکان

That Saba resembles the great big city
you may hear of from children in tales.

کودکان افسانه‌ها می‌آورند
درج در افسانه‌شان بس سر و پند

The children relate tales,
in their tales there is enfolded many a mystery and lesson.

هزلها گویند در افسانه‌ها
گنج می‌جو در همه ویرانه‌ها

In tales they say ridiculous things,
in all ruined places do you ever seek the treasure.

بود شهری بس عظیم و مه ولی
قدر او قدر سکره بیش نی

There was a city very huge and great,
but its size was the size of a saucer, no more.

بس عظیم و بس فراخ و بس دراز
سخت زفت و تو بتو همچون پیاز

Very huge and very broad and very long,
ever so big, as big as an onion.

مردم ده شهر مجموع اندر او
لیك جمله سه تن ناشسته رو

The people of ten cities were assembled within it,
but the whole three fellows with unwashed faces.

اندر او خلق و خلایق بی‌شمار
لیك آن جمله سه خام پخته خوار

Within it there were numberless people and folk,
but the whole of them three beggarly fools.

جان ناکرده به جانان تاختن
گر هزاران است باشد نیم تن

The soul that has not made haste towards the Beloved—
if it is thousands, it is half a body.

آن یکی بس دور بین و دیده کور
از سلیمان کور و دیده پای مور

One was very far-sighted and blind-eyed—
blind to Solomon and seeing the leg of the ant;

و آن دگر بس تیز گوش و سخت کر
گنج در وی نیست یك جو سنگ زر

And the second was very sharp of hearing and extremely deaf—
a treasure in which there is not a barleycorn's weight of gold;

و آن دگر عور و برهنه‌ی لاشه باز
لیك دامنهای جامه‌ی او دراز

And the other was naked and bare, sexual organs revealed,
but the skirts of his raiment were long.

گفت کور اینك سپاهی می‌رسند
من همی‌بینم که چه قومند و چند

The blind man said, "Look, an army is approaching:
I see what people they are and how many."

گفت کر آری شنودم بانگشان
که چه می‌گویند پیدا و نهان

The deaf man said, "Yes; I heard their voices
what they are saying openly and secretly."

آن برهنه گفت ترسان زین منم
که ببرند از درازی دامنم

The naked man said,
"I am afraid they will cut off from the length of my skirt."

کور گفت اینك به نزدیك آمدند
خیز بگریزیم پیش از زخم و بند

The blind man said, "Look, they have come near!
Arise and let us flee before blows and chains."

کر همی‌گوید که آری مشغله
می‌شود نزدیکتر یاران هله

"Yes," says the deaf man, "the noise is getting nearer.
Come on, my friends!"

آن برهنه گفت آوه دامنم
از طمع برند و من ناایمنم

The naked man said, "Alas, from covetousness
they will cut off my skirt, and I am unprotected."

شهر را هشتند و بیرون آمدند
در هزیمت در دهی اندر شدند

They left the city and came forth
and in their flight entered a village.

اندر آن ده مرغ فربه یافتند
لیك ذره‌ی گوشت بر وی نه نژند

In that village they found a fat fowl,
but not a mite of flesh on it: abject—

مرغ مرده‌ی خشك و ز زخم كلاغ
استخوانها زار گشته چون بناغ

A dried-up dead fowl, and its bones
through being pecked at by crows had become bare like threads.

ز آن همی‌خوردند چون از صید شیر
هر یكی از خوردنش چون پیل سیر

They were eating thereof as a lion of his prey:
each of them surfeited, like an elephant, with eating it.

هر سه ز آن خوردند و بس فربه شدند
چون سه پیل بس بزرگ و مه شدند

All the three ate thereof and grew exceedingly fat:
they became like three very great and big elephants,

آن چنان كز فربهی هر یك جوان
در نگنجیدی ز زفتی در جهان

In such wise that each young man, because of fatness,
was too stout to be contained in the world

با چنین گبزی و هفت اندام زفت
از شكاف در برون جستند و رفت

Notwithstanding such bigness and seven stout limbs,
they sprang forth through a chink in the door and departed.

راه مرگ خلق ناپیدا رهی است
در نظر ناید كه آن بی‌جا رهی است

The way of creaturely death is an invisible way:
it comes not into sight: for it is a way with location.

نك پیاپی كاروانها مقتفی
زین شكاف در كه هست آن مختفی

Lo, the caravans are following one after another through this chink
which is hidden in the door.

بر در ار جویی نیابی آن شكاف
سخت ناپیدا و ز او چندین زفاف

If you look on the door for that chink, you will not find it:
extremely unapparent, though so many processions through it.

شرح آن كور دور بین و آن كر تیز شنو و آن برهنه‌ی دراز دامن

Explaining the far-sighted blind man, the deaf man who is sharp of hearing, and the naked man with the long skirts

كر امل را دان كه مرگ ما شنید
مرگ خود نشنید و نقل خود ندید

Know that Hope is the deaf man who has heard of our dying,
has not heard of his own death or regarded his own decease.

حرص نابیناست بیند مو به مو
عیب خلقان و بگوید كو به كو

The blind man is Greed: he sees other people's faults, hair by hair,
and tells them from street to street,

عیب خود یك ذره چشم كور او
می‌نبیند گر چه هست او عیب جو

His blind eyes do not perceive one mote of his own faults,
although he is a fault-finder.

عور می‌ترسد كه دامانش برند
دامن مرد برهنه كی درند

The naked man is afraid that his skirt will be cut off:
how should they cut off the skirt of a naked man?

مرد دنیا مفلس است و ترسناك
هیچ او را نیست وز دزدانش باك

The worldly man is destitute and terrified:
he possesses nothing, he has dread of thieves.

او برهنه آمد و عریان رود
وز غم دزدش جگر خون می‌شود

Bare he came and naked he goes,
and his heart is bleeding with anxiety on account of the thief

وقت مرگش كه بود صد نوحه پیش
خنده آید جانش را زین ترس خویش

At the hour of death when a hundred lamentations are beside him,
his spirit begins to laugh at its own fear.

آن زمان داند غنی کش نیست زر
هم ذکی داند که بود او بی‌هنر

At that moment the rich man knows that he has no gold;
the keen-witted man, too, knows that he is devoid of talent.

چون کنار کودکی پر از سفال
کاو بر آن لرزان بود چون رب مال

Like a child’s lap filled with potsherds, for he is trembling for them,
like the owner of riches.

گر ستانی پاره‌ای گریان شود
پاره گر بازش دهی خندان شود

If you take a piece away, he begins to weep;
and if you give the piece back to him, he begins to laugh.

چون نباشد طفل را دانش دثار
گریه و خنده‌ش ندارد اعتبار

Since the child is not endowed with knowledge,
his weeping and laughter have no importance.

محتشم چون عاریت را ملك دید
پس بر آن مال دروغین می‌طپید

Inasmuch as the magnate regarded that which is a loan as property,
he was quivering for that false wealth.

خواب می‌بیند که او را هست مال
ترسد از دزدی که برباید جوال

He dreams that he has wealth
and is afraid of the thief who may carry off his sack.

چون ز خوابش بر جهاند گوش کش
پس ز ترس خویش تسخر آیدش

When Death pulls his ear and makes him start up from slumber,
then he falls to mocking at his fears.

همچنان لرزانی این عالمان
که بودشان عقل و علم این جهان

Even such the trembling of these learned scholars
who have the intelligence and knowledge of this world.

از پی این عاقلان ذو فنون
گفت ایزد در نبی لا یعلمون

On account of these accomplished intelligent men,
God said in the *Qur’an, They do not know*.

هر یکی ترسان ز دزدی کسی
خویشتن را علم پندارد بسی

Each is afraid of some one’s stealing:
he fancies that he possesses a great deal of knowledge.

گوید او که روزگارم می‌برند
خود ندارد روزگار سودمند

He says, “They are wasting my time,”
in truth he has no time that is profitable.

گوید از کارم بر آوردند خلق
غرق بی‌کاری است جانش تا به حلق

He says, “The people have taken me away from my work,”
his soul is plunged in idleness up to the throat.

عور ترسان که منم دامن کشان
چون رهانم دامن‌از چنگالشان

The naked man is frightened and says, “I am trailing a skirt:
how shall I save my skirt from their clutches?”

صد هزاران فصل داند از علوم
جان خود را می‌نداند آن ظلوم

He knows a hundred thousand superfluous matters connected with
the sciences that unjust man does not know his own soul.

داند او خاصیت هر جوهری
در بیان جوهر خود چون خری

He knows the special properties of every substance,
in elucidating his own substance he is as an ass,

که همی‌دانم یجوز و لا یجوز
خود ندانی تو یجوزی یا عجوز

Saying, “I know permissible and not permissible.”
You know not whether you yourself are permissible or an old woman.

این روا و آن ناروا دانی و لیك
تو روا یا ناروایی بین تو نیك

You know this licit and that illicit, but are you licit or illicit?
Consider well!

قیمت هر کاله می‌دانی که چیست
قیمت خود را ندانی احمقی است

You know what the value of every article of merchandise is;
you know not the value of yourself, it is folly.

سعدها و نحسها دانسته‌ای
ننگری تو سعد یا ناشسته‌ای

You have become acquainted with the fortunate and inauspicious stars;
you do not look to see whether you are fortunate or unwashed.

جان جمله علمها این است این
که بدانی من کی‌ام در یوم دین

This, this, is the soul of all the sciences—
that you should know who you shall be on the Day of Judgment.

آن اصول دین بدانستی تو لیك
بنگر اندر اصل خود گر هست نیك

You art acquainted with the fundamentals (*usul*) of the Religion,
but look upon your own fundamental (*asl*) and see whether it is good.

از اصولینت اصول خویش به
که بدانی اصل خود ای مرد مه

Your own fundamentals are better for you than the two fundamentals,
so that you may know your own fundamental, O great man.

صفت خرمی شهر اهل سبا و ناشکری ایشان

Description of the luxuriance of the city of the Sabaeans and their ingratitude

اصلشان بد بود آن اهل سبا
می‌رمیدندی ز اسباب لقا

Their fundamental was bad:
those inhabitants of Saba were recoiling from the means to meeting;

دادشان چندان ضیاع و باغ و راغ
از چپ و از راست از بهر فراغ

He gave them so many estates and orchards and meadowlands,
on the left hand and the right, for leisure.

بس که می‌افتاد از پری ثمار
تنگ می‌شد معبر ره بر گذار

Inasmuch as the fruit was falling from abundance,
there was no room for anyone to pass on the road,

آن نثار میوه ره را می‌گرفت
از پری میوه ره‌رو در شگفت

The scattered largesse of fruit would block the way:
the wayfarer in amazement at the plenty of the fruit.

سله بر سر در درختستانشان
پر شدی ناخواست از میوه فشان

In their groves, through the dropping of the fruit,
a basket on the head would be filled involuntarily.

باد آن میوه فشاندی نه کسی
پر شدی ز آن میوه دامنها بسی

The breeze would scatter the fruit, not any one:
by that fruit a multitude of skirts would be filled.

خوشه‌های زفت تا زیر آمده
بر سر و روی رونده می‌زده

Huge clusters, having come low down,
would strike against the head and face of the wayfarer.

مرد گلخن تاب از پری زر
بسته بودی در میان زرین کمر

On account of the plenty of gold
a bath-stoker might have tied a golden belt on his waist.

سگ کلیچه کوفتی در زیر پا
تخمه بودی گرگ صحرا از نوا

The dogs would trample buns underfoot;
the desert wolf would have indigestion from the food.

گشته ایمن شهر و ده از دزد و گرگ
بز نترسیدی هم از گرگ سترگ

Town and village had become safe from robbers and wolves;
the goat was not afraid even of the fierce wolf.

گر بگویم شرح نعمتهای قوم
که زیادت می‌شد آن یوما فیوم

If I explain the blessings bestowed upon the people,
which were increasing day by day,

مانع آید از سخنهای مهم
انبیا بردند امر فاستقم

It will hinder from important matters. The prophets brought the command,
namely, "*Do you, therefore, be righteous*."

آمدن پیغامبران از حق به نصیحت اهل سبا

How the prophets came from God to admonish the people of Saba.

سیزده پیغمبر آن جا آمدند
گمرهان را جمله رهبر می‌شدند

Thirteen prophets came thither:
all were ready to guide those who had lost the way,

که هله نعمت فزون شد شکر کو
مرکب شکر ار بخسبد حرکوا

Saying, "Come, the benefit has increased: where is the thanksgiving?
If the steed of thanksgiving lies down, set in motion.

شکر منعم واجب آید در خرد
ور نه بگشاید در خشم ابد

In reason it is necessary to give thanks to the Benefactor;
otherwise, the door of everlasting wrath will be opened.

هین کرم بینید و این خود کس کند
کز چنین نعمت به شکری بس کند

Listen; behold the loving kindness! And in sooth would anyone do this—
namely, be content with a single thanksgiving for such benefits?

سر ببخشد، شکر خواهد سجده‌ای
پا ببخشد، شکر خواهد قعده‌ای

He bestows a head and asks as thanksgiving one act of bowing;
He bestows feet and asks as thanksgiving one act of sitting."

قوم گفته شکر ما را برد غول
ما شدیم از شکر و از نعمت ملول

The people said, "The ghoul has carried off our thanksgiving:
we have become weary of giving thanks and receiving benefits.

ما چنان پژمرده گشتیم از عطا
که نه طاعتمان خوش آید نه خطا

We have become so disgusted with the bounty
that neither piety nor sin pleases us.

ما نمی‌خواهیم نعمتها و باغ
ما نمی‌خواهیم اسباب و فراغ

We do not desire benefits and orchards:
we do not desire means and leisure."

انبیا گفتند در دل علتی است
که از آن در حق شناسی آفتی است

The prophets said, "In your hearts is a cause
whence there is a canker in the acknowledgment of obligations,

نعمت از وی جملگی علت شود
طعمه در بیمار کی قوت شود

And whereby the benefit is wholly turned into disease:
how should food become (a source of) strength in the sick?

چند خوش پیش تو آمد ای مصر
جمله ناخوش گشت و صاف او کدر

How many a sweet thing came to you, O persistent (in sin),
and they all grew sour, and their pure became turbid!

تو عدوی این خوشیها آمدی
گشت ناخوش هر چه بر وی کف زدی

You became a foe to that sweetness:
on whatsoever thing you did lay your hand, it became sour.

هر که او شد آشنا و یار تو
شد حقیر و خوار در دیدار تو

Whoever became your familiar and friend
became despicable and vile in your sight;

هر که او بیگانه باشد با تو هم
پیش تو او بس مه است و محترم

And every one, too, that would be alien to you is, in your opinion,
very grand and venerable.

این هم از تاثیر آن بیماری است
زهر او در جمله جفتان ساری است

This also is from the effect produced by that sickness:
its poison pervades all associated.

دفع آن علت بباید کرد زود
که شکر با آن حدث خواهد نمود

It behooves quickly to remove that malady,
for with that sugar will seem filth;

هر خوشی کاید به تو ناخوش شود
آب حیوان گر رسد آتش شود

Every sweet thing that comes to you grows sour:
if the Water of Life arrives, it turns into fire.

کیمیای مرگ و جسك است آن صفت
مرگ گردد ز آن حیاتت عاقبت

That quality is the elixir of death and woe:
thereby your life is at last turned into death.

بس غذایی که ز وی دل زنده شد
چون بیامد در تن تو گنده شد

There was many a food by which your heart was revived:
when it entered your body, it became stinking.

بس عزیزی که به ناز اشکار شد
چون شکارت شد بر تو خوار شد

There is many a dear one that was hunted with blandishments:
when he became your prey, he became cheap in your eyes.

آشنایی عقل با عقل از صفا
چون شود هر دم فزون باشد ولا

When from sincerity the friendship of intellect with intellect arises,
every moment the devotion is increased;

آشنایی نفس با هر نفس پست
تو یقین می‌دان که دم دم کمتر است

Know for sure, the friendship of the carnal soul
with any base carnal soul is momently diminished,

ز انکه نفسش گرد علت می‌تند
معرفت را زود فاسد می‌کند

Because his carnal soul hovers round disease
and soon corrupts the acquaintance.

گر نخواهی دوست را فردا نفیر
دوستی با عاقل و با عقل گیر

If you do not wish your friend to be averse on the morrow,
choose friendship with the intelligent and with the intellect.

از سموم نفس چون با علتی
هر چه گیری تو مرض را آلتی

Inasmuch as you are sick from the simoom of the carnal soul,
whatever you may take you are the instrument for disease.

گر بگیری گوهری سنگی شود
ور بگیری مهر دل جنگی شود

If you take a jewel, it becomes a stone;
and if you take kindness of heart, it becomes hatred;

ور بگیری نکته‌ی بکری لطیف
بعد درکت گشت بی‌ذوق و کثیف

And if you take a fine original saying,
after your apprehension it has become tasteless and gross—

که من این را بس شنیدم کهنه شد
چیز دیگر گو بجز آن ای عضد

'I have heard this many a time; it has become old:
tell something else besides this, O trusty friend.'

چیز دیگر تازه و نو گفته گیر
باز فردا ز آن شوی سیر و نفیر

Suppose that something else fresh and new has been said,
again to-morrow you art surfeited with it and averse.

دفع علت کن چو علت خو شود
هر حدیثی کهنه پیشت نو شود

Remove the disease: when the disease is eradicated,
every old tale will become new to you,

تا که آن کهنه بر آرد برگ نو
بشکفاند کهنه صد خوشه ز گو

So that the old will bring forth new leaves:
the old will cause a hundred clusters to blossom from the ditch.

ما طبیبانیم شاگردان حق
بحر قلزم دید ما را فانفلق

We are the physicians, the disciples of God:
the Red Sea beheld us *and was parted.*

آن طبیبان طبیعت دیگرند
که به دل از راه نبضی بنگرند

Those natural physicians are different,
for they look into the heart by means of a pulse.

ما به دل بی‌واسطه خوش بنگریم
کز فراست ما به عالی منظریم

We look well into the heart without intermediary,
for through clairvoyance we are in a high belvedere.

آن طبیبان غذایند و ثمار
جان حیوانی بدیشان استوار

Those are physicians of food and fruit:
by them the animal soul is strong.

ما طبیبان فعالیم و مقال
ملهم ما پرتو نور جلال

We are physicians of deeds and words:
the ray of the light of Majesty is our inspirer,

کاین چنین فعلی ترا نافع بود
و آن چنان فعلی ز ره قاطع بود

That a deed like this will be beneficial to you,
while a deed like that will cut you off from the Way;

این چنین قولی ترا پیش آورد
و آن چنان قولی ترا نیش آورد

And that words like these will lead you on,
while words like those will bring anguish to you.

آن طبیبان را بود بولی دلیل
وین دلیل ما بود وحی جلیل

To those physicians urine is evidence,
whereas this evidence of ours is the inspiration of the Almighty.

دست‌مزدی می‌نخواهیم از کسی
دست‌مزد ما رسد از حق بسی

We do not desire a fee from any one:
our fee comes many a time from a God.

هین صلا بیماری ناسور را
داروی ما یك به یك رنجور را

Listen; come hither for the incurable disease!
We, one by one, are a medicine for the sick.”

معجزه خواستن قوم از پیغمبران

How the people demanded miracles from the prophets.

قوم گفتند ای گروه مدعی
کو گواه علم طب و نافعی

The people said, “O you company of impostors,
where is the evidence of knowledge of medicine and usefulness?

چون شما بسته‌ی همین خواب و خورید
همچو ما باشید در ده می‌چرید

Since you are in bondage, like us,
to this same sleep and food are pasturing in the country—

چون شما در دام این آب و گلید
کی شما صیاد سیمرغ دلید

Since you are entrapped by this water and earth,
how are you hunters of the Simurgh the heart?

حب جاه و سروری دارد بر آن
که شمارد خویش از پیغمبران

Love of power and dominion
induces to reckon him amongst the prophets.

ما نخواهیم این چنین لاف و دروغ
کردن اندر گوش و افتادن به دوغ

We will not put in our ears such vain boasts and lies
and fall into deception.”

انبیا گفتند کاین ز آن علت است
مایه‌ی کوری حجاب رویت است

The prophets said, “This arises from that malady:
the original blindness is the screen from seeing.

دعوی ما را شنیدید و شما
می‌نبینید این گهر در دست ما

You have heard our call,
and you do not see this jewel in our hands.

امتحان است این گهر مر خلق را
ماش گردانیم گرد چشمها

This jewel is a test for the people:
we turn it about round eyes.

هر که گوید کو گوا گفتش گواست
کاو نمی‌بیند گهر حبس عماست

Whosoever says, ‘Where is the evidence?’ his words are evidence
that he does not see the jewel and is in thrall to blindness.”

آفتابی در سخن آمد که خیز
که بر آمد روز برجه کم ستیز

A sun has come to speech, "Arise! For the day has risen;
jump up, do not dispute!"

تو بگویی آفتابا کو گواه
گویدت ای کور از حق دیده خواه

You say, "O sun, where is the evidence?"—
It will say to you, "O blind one, beg of God an eye."

روز روشن هر که او جوید چراغ
عین جستن کوری‌اش دارد بلاغ

If anyone seeks a lamp in bright daylight,
the very fact of seeking announces his blindness.

ور نمی بینی گمانی برده ای
که صباح است و تو اندر پرده‌ای

And if you do not see but have formed an opinion
that it is the dawn and that you are in a veil,

کوری خود را مکن زین گفت فاش
خامش و در انتظار فضل باش

Do not proclaim your blindness by these words;
keep silence and be in expectation of the grace.

در میان روز گفتن روز کو
خویش رسوا کردن است ای روز جو

To say in the midst of day "Where is the day?"
is to expose yourself, O day seeker.

صبر و خاموشی جذوب رحمت است
وین نشان جستن نشان علت است

Patience and silence attract the mercy,
whereas to seek this sign is a sign of infirmity.

أَنْصِتُوا بپذیر تا بر جان تو
آید از جانان جزای أنصتوا

Accept, "*Be silent*," in order that the recompense of "*Be silent*"
may come to your soul from the Beloved.

گر نخواهی نکس پیش این طبیب
بر زمین زن زر و سر را ای لبیب

If you do not desire relapse in the presence of this Physician, dash to the ground your gold (*zar*) and your head (*sar*), O man of understanding.

گفت افزون را تو بفروش و بخر
بذل جان و بذل جاه و بذل زر

Sell your superfluous speech
and buy sacrifice of life and sacrifice of position and sacrifice of gold,

تا ثنای تو بگوید فضل هو
که حسد آرد فلك بر جاه تو

That the grace of Him (*Hu*)may utter praise of you,
so that Heaven will be envious of your high estate

چون طبیبان را نگه دارید دل
خود ببینید و شوید از خود خجل

When you have regard for the hearts of the physicians, you will see yourselves and will become ashamed of yourselves.

دفع این کوری به دست خلق نیست
لیك اکرام طبیبان از هدی است

It is not in the power of created beings to remove this blindness,
but the honouring of the physicians is from Divine guidance.

این طبیبان را به جان بنده شوید
تا به مشك و عنبر آگنده شوید

Become devoted to these physicians with soul,
that you may be filled with musk and ambergris.

متهم داشتن قوم انبیا را

How the people suspected the prophets.

قوم گفتند این همه زرق است و مکر
کی خدا نایب کند از زید و بکر

The people said, "All this is fraud and deceit:
how should God make a vicar of Zayd and Bakr?

هر رسول شاه باید جنس او
آب و گل کو خالق افلاك کو

Every king's messenger must be of his kind:
where are water and clay in comparison with the Creator of the heavens?

مغز خر خوردیم تا ما چون شما
پشه را داریم هم راز هما

Have we eaten ass's brains that we, like you,
should deem a gnat to be the confidant of the *huma*?

کو هما کو پشه کو گل کو خدا
ز آفتاب چرخ چه بود ذره را

Where is a gnat in comparison with the *huma*? Where is earth
in comparison with God? What relation to the mote has the sun in the sky?

این چه نسبت این چه پیوندی بود
تا که در عقل و دماغی در رود

What resemblance is this, and what connection is this,
that it should enter into any mind and brain?

حکایت خرگوشان که خرگوشی را به رسالت پیش پیل فرستادند که بگو که من رسول ماه آسمانم پیش تو که از این چشمه‌ی آب حذر کن چنان که در کتاب کلیله تمام گفته است

Story of the hares who sent a hare as ambassador to the elephant, bidding him say, 'I come to you as the ambassador of the Moon in heaven to bid you beware of this water-spring,' as is told in full in the Book of Kalíla and Dimna.

این بدان ماند که خرگوشی بگفت
من رسول ماهم و با ماه جفت

This resembles the saying of a certain hare—
'I am the ambassador of the Moon and companion to the Moon.'

کز رمه‌ی پیلان بر آن چشمه‌ی زلال
جمله نخجیران بدند اندر وبال

For all the beasts of chase were in woe
on account of a herd of elephants beside that limpid spring;

جمله محروم و ز خوف از چشمه دور
حیله‌ای کردند چون کم بود زور

All were deprived and far from the spring by dread:
since strength was inferior, they made a plot.

از سر که بانگ زد خرگوش زال
سوی پیلان در شب غره‌ی هلال

From the mountain-top the old hare cried towards the elephants
on the first night of the new-moon—

که بیا رابع عشر ای شاه پیل
تا درون چشمه یابی این دلیل

'Come on the fourteenth, O king elephant,
which you may find within the spring the proof of this.

شاه پیلا من رسولم پیش بیست
بر رسولان بند و زجر و خشم نیست

O king elephant, I am the ambassador in your presence. Stop!
Ambassadors are not subjected to imprisonment and violence and wrath.

ماه می‌گوید که ای پیلان روید
چشمه آن ماست زین يك سو شوید

The Moon says, "O elephants; depart!
The spring is mine, turn aside from it;

ور نه من تان کور گردانم ستم
گفتم از گردن برون انداختم

And if not, I will make you blind.
I have declared the wrong and have thrown off my neck.

ترك این چشمه بگویید و روید
تا ز زخم تیغ مه ایمن شوید

Depart from this spring and depart,
that you may be safe from the blows of the Moon's sword."

نك نشان آن است کاندر چشمه ماه
مضطرب گردد ز پیل آب خواه

Lo, the token is that the Moon in the spring
will be disturbed by the water-craving elephant.

آن فلان شب حاضر آ ای شاه پیل
تا درون چشمه یابی زین دلیل

Come and be present on the such-and-such a night, O king elephant,
in order that within the spring you may find the proof of this.'

چون که هفت و هشت از مه بگذرید
شاه پیل آمد ز چشمه می‌چرید

When seven and eight of the month had passed,
the king elephant came to drink from the spring

چون که زد خرطوم پیل آن شب در آب
مضطرب شد آب و مه کرد اضطراب

When on that night the elephant put his trunk in the water,
the water was disturbed, and the Moon showed disturbance.

پیل باور کرد از وی آن خطاب
چون درون چشمه مه کرد اضطراب

The elephant believed that speech of his,
when the Moon in the spring showed disturbance.

ما نه ز آن پیلان گولیم ای گروه
که اضطراب ماه آردمان شکوه

O company, we are not among those stupid elephants
who are terrified by the disturbance of the Moon."

انبیا گفتند آوه پند جان
سخت تر کرد ای سفیهان بندتان

The prophets said, "Ah, spiritual admonition
has made your bondage more grievous, O you fools!

جواب گفتن انبیا طعن ایشان را و مثل زدن ایشان را

How the prophets answered their sneers and uttered parables unto them.

ای دریغا که دوا در رنجتان
گشت زهر قهر جان آهنجتان

Oh, alas that in your disease the remedy has become for you
the poison of soul-wringing vengeance.

ظلمت افزود این چراغ آن چشم را
چون خدا بگماشت پرده‌ی خشم را

This lamp has increased the darkness of that eye,
since God has set the veil of wrath.

چه رئیسی جست خواهیم از شما
که ریاستمان فزون است از سما

What dominion shall we crave from you?
For our dominion is greater than the sky."

چه شرف یابد ز کشتی بحر در
خاصه کشتی ز سرگین گشته پر

What glory should the sea of pearls acquire from the ship—
especially a ship that has been filled with shit?

ای دریغ آن دیده‌ی کور و کبود
آفتابی اندر او ذره نمود

Oh, alas for that eye blind and blear!
Therein a sun seemed as a mote.

ز آدمی که بود بی‌مثل و ندید
دیده‌ی ابلیس جز طینی ندید

In an Adam who was without like or equal
the eye of Iblis discerned nothing but a piece of clay.

چشم دیوانه بهارش دی نمود
ز آن طرف جنبید کاو را خانه بود

The devilish eye showed his spring as winter:
it moved in the direction where its home was.

ای بسا دولت که آید گاه گاه
پیش بی‌دولت بگردد او ز راه

Oh, many a fortune that comes now and then to the unfortunate one,
and he turns away!

ای بسا معشوق کاید ناشناخت
پیش بد بختی نداند عشق باخت

Oh, many a beloved who comes unbeknown to an ill-starred one,
and he knows not how to make love!

این غلط ده دیده را حرمان ماست
وین مقلب قلب را سوء القضاست

This that misleads the eye is our damnation,
and this that turns the heart is evil destiny.

چون بت سنگین شما را قبله شد
لعنت و کوری شما را ظله شد

Since to you the idol of stone has become an object of adoration,
the curse and blindness have overshadowed you.

چون بشاید سنگتان انباز حق
چون نشاید عقل و جان هم راز حق

When your stone is a fitting partner for God,
how are not intellect and spirit fitting confidants of God?

پشه‌ی مرده هما را شد شریك
چون نشاید زنده هم راز ملیك

The dead gnat has become the consort of the *huma (phoenix)*:
how is the living one not fit to be the confidant of the King?

یا مگر مرده تراشیده شماست
پشه‌ی زنده تراشیده خداست

Or, maybe, the dead one is fashioned by you,
the living gnat is fashioned by God.

عاشق خویشید و صنعت کرد خویش
دم ماران را سر مار است کیش

You are in love with yourselves and the thing manufactured by yourselves:
to serpents' tails the serpent's head is a law.

نی در آن دم دولتی و نعمتی
نی در آن سر راحتی و لذتی

In that tail there is no fortune or happiness;
in that head there is no pleasure or delight.

گرد سر گردان بود آن دم مار
لایقند و در خورند آن هر دو یار

That serpent's tail is circling around the head:
both those friends are fit and suited.

آن چنان گوید حکیم غزنوی
در الهی نامه گر خوش بشنوی

So says the Sage of Ghazna in the *Ilahí-náma*,
if you will listen well—

کم فضولی کن تو در حکم قدر
در خور آمد شخص خر با گوش خر

"Do not behave as a meddler in the decree of fore-ordainment:
the ass's shape is suited to the ass's ear."

شد مناسب عضوها و ابدانها
شد مناسب وصفها با جانها

Limbs and bodies are congruous;
qualities are congruous with souls.

وصف هر جانی تناسب باشدش
بی‌گمان با جان که حق بتراشدش

Unquestionably the quality of every soul has congruity with the soul;
for God fashions it.

چون صفت با جان قرین کرده ست او
پس مناسب دانش همچون چشم و رو

Inasmuch as He has joined the quality to the soul,
know that it is congruous, like eyes and face.

شد مناسب وصفها در خوب و زشت
شد مناسب حرفها که حق نبشت

The qualities are congruous in the good and evil:
congruous are the letters that God has written.

دیده و دل هست بین اصبعین
چون قلم در دست کاتب ای حسین

The eye and the heart are between two fingers
like a pen in the hand of the writer, O Husayn.

اصبع لطف است و قهر و در میان
كلك دل با قبض و بسطی زین بنان

are the fingers of Grace and Wrath, and between them the pen,
the heart, is in a state of distress or ease by these fingers.

ای قلم بنگر گر اجلالیستی
که میان اصبعین کیستی

O pen, if you are one that magnifies,
consider whose two fingers you are between.

جمله قصد و جنبشت زین اصبع است
فرق تو بر چار راه مجمع است

All your volition and movement are by this finger:
your head is on the crossways of the assembly-place.

این حروف حالهات از نسخ اوست
عزم و فسخت هم ز عزم و فسخ اوست

These letters your states are of His writing: your forming a purpose
and changing it is just from His forming a purpose and changing it.

جز نیاز و جز تضرع راه نیست
زین تقلب هر قلم آگاه نیست

There is no way but supplication and self-abasement:
not every pen is conscious of this subjection to control.

این قلم داند ولی بر قدر خود
قدر خود پیدا کند در نیك و بد

The pen knows this but according to its measure:
it manifests its measure in good and evil.

آن چه در خرگوش و پیل آویختند
تا ازل را با حیل آمیختند

That which they attached to the hare and the elephant,
so that they confused eternity with tricks,

بیان آن که هر کس را نرسد مثل آوردن خاصه در کار الهی

Explaining that it is not seemly for everyone to adduce parables, especially concerning Divine actions

کی رسدتان این مثلها ساختن
سوی آن درگاه پاك انداختن

How is it seemly for you to make these examples
and cast them at that holy Court?

آن مثل آوردن آن حضرت است
که به علم سر و جهر او آیت است

That use of similitudes belongs to the Lord, for He is the authority
for the knowledge of the hidden and the manifest.

تو چه دانی سر چیزی تا تو کل
یا به زلفی یا به رخ آری مثل

What do you know of the hidden nature of anything, that you,
baldpate, should use a lock of hair or a cheek as similitudes?

موسیی آن را عصا دید و نبود
اژدها بد سر او لب میگشود

A Moses deemed that a rod, but it was not: it was a dragon:
its hidden nature was opening its lips.

چون چنان شاهی نداند سر چوب
تو چه دانی سر این دام و حبوب

Inasmuch as such a king knows not the hidden nature of wood,
how should you know the hidden nature of this snare and bait?

چون غلط شد چشم موسی در مثل
چون کند موشی فضولی مدخل

Since the eye of Moses was at fault in the similitude,
how should a meddling mouse find an entrance.

آن مثالت را چو اژدرها کند
تا به پاسخ جزو جزوت بر کند

He will make that comparison of yours a dragon,
that in answer it may tear you to pieces.

این مثال آورد ابلیس لعین
تا که شد ملعون حق تا یوم دین

The accursed Iblis used this comparison,
so that he fell under God's curse till the Day of Judgement.

این مثال آورد قارون از لجاج
تا فرو شد در زمین با تخت و تاج

Qarun from rebelliousness used this comparison,
so that he sank down into the earth with his throne and diadem.

این مثالت را چو زاغ و بوم دان
که از ایشان پست شد صد خاندان

Know that this comparison of yours is like crows and owls
by which a hundred households are laid low.

مثلها زدن قوم نوح علیه السلام به استهزا در زمان کشتی ساختن

How the people of Noah uttered similitudes derisively at the time of his building the Ark.

نوح اندر بادیه کشتی بساخت
صد مثل گو از پی تسخر بتاخت

Noah built an Ark in the desert:
a hundred speakers of parables ran up to riducule.

در بیابانی که چاه آب نیست
میکند کشتی چه نادان ابلهی است

"He is making a ship in the desert where no well of water exists:
what an ignorant fool he is!"

آن یکی میگفت ای کشتی بتاز
و آن یکی میگفت پرش هم بساز

One was saying, "O Ship, run!" while another said,
"Make wings for it too!"

او همیگفت این به فرمان خداست
این به چربکها نخواهد گشت کاست

He said. "This is by the command of God:
this will not be defeated by jeers."

حکایت آن دزد که پرسیدندش چه می‌کنی نیم شب در بن این دیوار گفت دهل می‌زنم

Story of the thief who was asked, “What are you doing at the bottom of this wall at midnight?” and replied, “I am beating a drum.”

این مثل بشنو که شب دزدی عنید
در بن دیوار حفره می‌برید

Hear this parable—
how a wicked thief was cutting a hole at the bottom of a wall.

نیم بیداری که او رنجور بود
طق طق آهسته‌اش را می‌شنود

Some one half-awake, who was ill,
heard the soft tapping of his,

رفت بر بام و فرو آویخت سر
گفت او را در چه کاری ای پدر

And went on the roof and hung his head down and said to him,
“What are you about, O father?

خیر باشد نیم شب چه می‌کنی
تو کیی گفتا دهل‌زن ای سنی

All is well, I hope. What are you doing at midnight? Who are you?”
He said, “A drummer, O honourable sir.”

در چه کاری گفت می‌کوبم دهل
گفت کو بانگ دهل ای بو سبل

“What are you about?” He said, “I am beating the drum.”
He said, “Where is the noise of the drum, O artful one?”

گفت فردا بشنوی این بانگ را
نعره‌ی یا حسرتا وا ویلتا

He said, “You will hear this noise to-morrow,
cries of ‘Oh, alas!’ and ‘Oh, woe is me!’”

آن دروغ است و کژ و بر ساخته
سر آن کژ را تو هم نشناخته

That is a lie and false and made up;
moreover, you have not perceived the secret of that falsehood.

جواب آن مثل که منکران گفتند از رسالت خرگوش پیغام پیل را از ماه آسمان

The answer to the parable which the unbelievers related concerning the hare’s being sent as ambassador with a message to the elephant from the Moon in heaven.

سر آن خرگوش دان دیو فضول
که به پیش نفس تو آمد رسول

Know that the hidden nature of that hare is the insolent Devil,
who came as an ambassador to your soul,

تا که نفس گول را محروم کرد
ز آب حیوانی که از وی خضر خورد

In order that he might deprive your foolish soul of the Water of Life
whence Khizr drank

باژگونه کرده‌ای معنیش را
کفر گفتی مستعد شو نیش را

You have perverted its meaning, you have uttered blasphemy:
prepare yourself for the sting.

اضطراب ماه گفتی در زلال
که بترسانید پیلان را شغال

You have spoken of the moon’s being disturbed in the limpid water,
whereby the jackal (hare) frightened the elephants;

قصه‌ی خرگوش و پیل آری و آب
خشیت پیلان ز مه در اضطراب

You relate the story of the hare and the elephant and the water,
and the elephant’s fear of the moon when it was disturbed:

این چه ماند آخر ای کوران خام
با مهی که شد زبونش خاص و عام

O you half-baked blind men, pray, how does this bear any resemblance
to the Moon to whom lords and commons are subject?

چه مه و چه آفتاب و چه فلك
چه عقول و چه نفوس و چه ملك

What is the moon and what is the sun and what is the sky?
What are intelligences and souls and angels?

آفتاب آفتاب آفتاب
این چه می‌گویم مگر هستم به خواب

"The Sun of the sun of the sun": what is this I am saying?
Surely I am asleep.

صد هزاران شهر را خشم شهان
سر نگون کرده است ای بد گمرهان

The wrath of the kings has overthrown hundreds of thousands of cities;
O ye wicked who have lost the way.

کوه بر خود می‌شکافد صد شکاف
آفتابی چون خر آسی در طواف

At their beck the mountain splits on itself into a hundred fissures;
a sun goes round like an ass-mill.

خشم مردان خشك گرداند سحاب
خشم دلها کرد عالمها خراب

The wrath of men makes the clouds dry;
the wrath of hearts has laid worlds waste.

بنگرید ای مردگان بی‌حنوط
در سیاست گاه شهرستان لوط

Look, O you unembalmed dead,
upon the place where the city of Lot suffered punishment!

پیل خود چه بود که سه مرغ پران
کوفتند آن پیلکان را استخوان

What is the elephant even?
For three flying birds crushed the bones of those wretched elephants.

اضعف مرغان ابابیل است و او
پیل را بدرید و نپذیرد رفو

The *ababíl* is the weakest of birds,
and it rent the elephant irreparably.

کیست کاو نشنید آن طوفان نوح
یا مصاف لشکر فرعون و روح

Who is there that has not heard of the Flood of Noah,
or of the battle of Pharaoh's host with the Spirit?

روحشان بشکست و اندر آب ریخت
ذره ذره آبشان بر می‌گسیخت

The Spirit routed them and cast them pell-mell into the water:
the water was shattering them to atoms.

کیست کاو نشیند احوال ثمود
و انکه صرصر عادیان را می‌ربود

Who is there that has not heard what happened to Thamud
and how the *sarsar* windswept the Adites away?

چشم باری در چنان پیلان گشا
که بدندی پیل کش اندر وغا

Open your eyes for once upon such elephants,
who were killers of elephants in war.

آن چنان پیلان و شاهان ظلوم
زیر خشم دل همیشه در رجوم

Such elephants and unjust kings as those
are always in excommunication under the wrath of the heart.

تا ابد از ظلمتی در ظلمتی
می‌روند و نیست غوثی رحمتی

Unto everlasting they go from darkness to darkness,
and there is no relief, no mercy.

نام نیك و بد مگر نشنیده‌اید
جمله دیدند و شما نادیده‌اید

Maybe you have not heard the name of good and evil.
All have seen, and you are seeing not.

دیده را نادیده می‌آرید لیك
چشمتان را واگشاید مرگ نیك

You feign not to see the visible,
but death will open your eyes well.

گیر عالم پر بود خورشید و نور
چون روی در ظلمتی مانند گور

Suppose the world is full of sun and light:
when you go into darkness like the grave,

بی‌نصیب آیی از آن نور عظیم
بسته روزن باشی از ماه کریم

You become without share in that great light;
you are window-shut to the bounteous moon.

تو درون چاه رفته ستی ز کاخ
چه گنه دارد جهانهای فراخ

You have gone from the belvedere into the pit:
how are the spacious worlds to blame?

جان که اندر وصف گرگی ماند او
چون ببیند روی یوسف را بگو

The soul that has remained in the quality of wolfishness,
how should it behold the face of Joseph? Say!

لحن داودی به سنگ و که رسید
گوش آن سنگین دلانش کم شنید

The music of David reached rock and mountain,
the ears of those stony-hearted ones heard it not.

آفرین بر عقل و بر انصاف باد
هر زمان و الله أعلم بالرشاد

Blessing ever be on reason and justice!—
and God best knows the right way.

صدقوا رسلا کراما یا سبا
صدقوا روحا سباها من سبا

Believe noble Messengers, O Saba!
Believe a spirit made captive by Him who captured it.

صدقوهم هم شموس طالعه
یؤمنوکم من مخازي القارعه

Believe them—they are rising suns—
and they will preserve you from the ignominies of *al-Qari'a*.

صدقوهم هم بدور زاهره
قبل أن یلقوکم بالساهرة

Believe them—they are shining full-moons—
ere they confront you with *al- Sahira*.

صدقوهم هم مصابیح الدجی
أکرموهم هم مفاتیح الرجا

Believe them—they are the lamps of darkness;
honour them— they are the keys of hope.

صدقوا من لیس یرجو خیرکم
لا تضلوا لا تصدوا غیرکم

Believe those who hope not for your bounty;
do not go astray, do not turn others away.

پارسی گوییم هین تازی بهل
هندوی آن ترك باش ای آب و گل

Let us speak Persian: come, abandon Arabic.
Be the Hindu of that Turcoman, O water and clay.

هین گواهیهای شاهان بشنوید
بگرویدند آسمانها بگروید

Listen, listen to the testimonies of the kings;
the heavens have believed: believe you!

معنی حزم و مثال مرد حازم

The meaning of prudence, and a parable of the prudent man

یا بحال اولینان بنگرید
یا سوی آخر به حزمی در پرید

Either consider what happened to the former,
or fly with prudence towards the latter end.

حزم چه بود در دو تدبیر احتیاط
از دو آن گیری که دور است از خباط

What is prudence? Precaution in two plans:
of the two you will take that one which is far from craziness.

آن یکی گوید در این ره هفت روز
نیست آب و هست ریگ پای سوز

One person may say, "On this road there is no water for seven days,
and there is foot-scorching sand."

آن دگر گوید دروغ است این بران
که به هر شب چشمه‌ای بینی روان

Another may say, "This is false: push on,
for you will find a running fountain every night."

حزم آن باشد که برگیری تو آب
تا رهی از ترس و باشی بر صواب

It is prudence that you take water,
so that you may be saved from dread and may be on the right.

گر بود در راه آب این را بریز
ور نباشد وای بر مرد ستیز

If there be water, spill this;
and if there be none, alas for the obstinate man!

ای خلیفه زادگان دادی کنید
حزم بهر روز میعادی کنید

O children of the Vicegerent, deal justly:
act with prudence for the sake of the Day of Tryst.

آن عدویی کز پدرتان کین کشید
سوی زندانش ز علیین کشید

That enemy who took vengeance upon your father
and dragged him from Illiyyin to prison,

آن شه شطرنج دل را مات کرد
از بهشتش سخرهی آفات کرد

And checkmated that king of the spiritual chessboard
and made him, from Paradise, a thrall to calamities—

چند جا بندش گرفت اندر نبرد
تا به کشتی در فکندش روی زرد

How often in combat did he seize him by trickery,
that he might wrestle with him and throw him in disgrace!

این چنین کرده ست با آن پهلوان
سست سستش منگرید ای دیگران

Thus has he done to that paladin:
do not regard him with contempt, O you others!

مادر و بابای ما را آن حسود
تاج و پیرایه به چالاکی ربود

That jealous one nimbly snatched away
our mother's and father's crown and ornament.

کردشان آن جا برهنه و زار و خوار
سالها بگریست آدم زار زار

There he made them naked and wretched and despicable:
years did Adam weep bitterly,

که ز اشك چشم او رویید نبت
که چرا اندر جریدهی لاست ثبت

So that herbs grew from the tears of his eyes:
why he was inscribed in the scroll of la.

تو قیاسی گیر طراریش را
که چنان سرور کند زو ریش را

Judge you of his impudent cheating
from the fact that on account of him such a prince rends his beard.

الحذر ای گل پرستان از شرش
تیغ لا حولی زنید اندر سرش

Beware, O clay-worshippers, of his malice:
smite the sword of *la hawl* on his head!

کاو همیبیند شما را از کمین
که شما او را نمیبینید هین

For he sees you from ambush,
so that you see him not. Take care!

دایما صیاد ریزد دانهها
دانه پیدا باشد و پنهان دغا

The fowler scatters grain incessantly:
the grain is visible, but the deceit is hidden.

هر کجا دانه بدیدی الحذر
تا نبندد دام بر تو بال و پر

Wherever you see the grain,
beware, lest the trap confine your wings and pinions,

ز انکه مرغی کاو بترك دانه کرد
دانه از صحرای بیتزویر خورد

Because the bird that takes leave of the grain,
eats grain from the spacious field that is without imposture.

هم بدان قانع شد و از دام جست
هیچ دامی پر و بالش را نبست

With that it is contented, and escapes the trap:
no trap confines its wings and pinions.

وخامت کار آن مرغ که ترك حزم کرد از حرص و هوا

The harmfulness of the action of the bird that abandons prudence from greed and vain desire

باز مرغی فوق دیواری نشست
دیده سوی دانه‌ی دامی ببست

Again, a bird settles on a wall
and fastens its eyes upon the grain in a trap.

يك نظر او سوی صحرا می‌کند
يك نظر حرصش به دانه می‌کشد

Now it looks towards the open country,
now its greed leads it to look at the grain.

این نظر با آن نظر چالیش کرد
ناگهانی از خرد خالیش کرد

This look struggles with that look
and suddenly makes it empty of wisdom.

باز مرغی کان تردد را گذاشت
ز آن نظر بر کند و بر صحرا گماشت

Again, a bird that has abandoned that vacillation
turns its gaze away from that and fixes it upon the open fields.

شاد پر و بال او بخا له
تا امام جمله آزادان شد او

Glad are its wings and pinions:
how goodly it is, since it has become the leader of all the free.

هر که او را مقتدا سازد برست
در مقام امن و آزادی نشست

Everyone who makes it his model is saved
and sits in the abode of security and freedom,

ز انکه شاه حازمان آمد دلش
تا گلستان و چمن شد منزلش

Because his heart has become the king of the prudent,
so that the rose garden has become his dwelling-place

حزم از او راضی و او راضی ز حزم
این چنین کن گر کنی تدبیر و عزم

Prudence is pleased with him, and he pleased with Prudence:
do likewise, if you would act with foresight and resolution.

بارها در دام حرص افتاده‌ای
حلق خود را در بریدن داده‌ای

Many times have you fallen into the snare of greed
and given up your throat to be cut;

بازت آن تواب لطف آزاد کرد
توبه پذرفت و شما را شاد کرد

Again He that graciously disposes to repentance has set you free
and accepted your repentance and made you glad.

گفت إن عدتم كذا عدنا كذا
نحن زوجنا الفعال بالجزا

He has said, "*If you return* thus, *We will return* thus:
We have wedded the actions to the retribution.

چون که جفتی را بر خود آورم
آید آن جفتش دوانه لاجرم

When I bring one mate to Myself,
the other mate inevitably comes running.

جفت کردیم این عمل را با اثر
چون رسد جفتی رسد جفتی دگر

We have mated this action with the effect:
when one mate arrives, another mate arrives."

چون رباید غارتی از جفت شوی
جفت می‌آید پس او شوی جوی

When a raider carries off the husband from the wife,
the wife comes after him, seeking her husband.

بار دیگر سوی این دام آمدید
خاك اندر دیده‌ی توبه زدید

Once more you have come towards this snare
and have thrown dust in the eyes of repentance.

بازت آن تواب بگشاد آن گره
گفت هین بگریز روی این سو منه

Again that Forgiving One has loosed that knot for you and has said,
"Beware! Flee! Set not your face in this direction!"

باز چون پروانه‌ی نسیان رسید
جانتان را جانب آتش کشید

Again, when the mandate of forgetfulness arrived,
it drew your soul towards the Fire.

کم کن ای پروانه نسیان و شکی
در پر سوزیده بنگر تو یکی

O you moth, do not show any forgetfulness and doubt:
look once at your burnt wing!

چون رهیدی شکر آن باشد که هیچ
سوی آن دانه نداری پیچ پیچ

Since you are saved, the thanksgiving is this,
that you should have no inclination towards that grain,

تا ترا چون شکر گویی بخشد او
روزی بی‌دام و بی‌خوف عدو

In order that, when you say thanks, He may bestow on you the daily bread
that is without snare and without fear of the enemy.

شکر آن نعمت که‌تان آزاد کرد
نعمت حق را بباید یاد کرد

In thanksgiving for the bounty shown in setting you free,
it behooves you to commemorate the bounty of God.

چند اندر رنجها و در بلا
گفتی از دامم رها ده ای خدا

How often in sorrows and in tribulation have you cried,
"O God, deliver me from the snare,

تا چنین خدمت کنم احسان کنم
خاك اندر دیده‌ی شیطان زنم

That I may do such service and practice beneficence
and throw dust in the eyes of the Devil!"

حکایت نذر کردن سگان هر زمستان که این تابستان چون بیاید خانه سازیم از بهر زمستان را

Story of the vow made by the dogs every winter that when next summer comes they will build a house for the winter

سگ زمستان جمع گردد استخوانش
زخم سرما خرد گرداند چنانش

In winter the bones of the dog are drawn together:
the blows of the frost make him so small

کاو بگوید کاین قدر تن که منم
خانه‌ای از سنگ باید کردنم

That he says, "Having such a little body,
I must build a stone house.

چون که تابستان بیاید من به چنگ
بهر سرما خانه‌ای سازم ز سنگ

When summer comes, I will build with my claws
a stone house against the cold."

چون که تابستان بیاید از گشاد
استخوانها پهن گردد پوست شاد

When summer comes, his bones expand from the relief,
and his skin grows sleek,

گوید او چون زفت بیند خویش را
در کدامین خانه گنجم ای کیا

And, when he sees himself stout, he says,
"In what house should I find room, O noble sir?"

زفت گردد پا کشد در سایه‌ای
کاهلی سیری غری خود رایه‌ای

He grows stout and slinks into a shady place—
a lazy, full-fed, cowardly, self-opinionated!

گویدش دل خانه‌ای ساز ای عمو
گوید او در خانه کی گنجم بگو

His heart says to him, "Build a house, O uncle!"
He says, "How shall I find room in the house? Tell."

استخوان حرص تو در وقت درد
درهم آید خرد گردد در نورد

In the hour of pain the bones of your greed
shrink together and diminish in compass,

گویی از توبه بسازم خانه‌ای
در زمستان باشدم استانه‌ای

And you say penitently, “I will build a house:
it will be a resting-place for me in winter”;

چون بشد درد و شدت آن حرص زفت
همچو سگ سودای خانه از تو رفت

When the pain is gone and your greed has grown stout,
the desire for the house departs from you, just as the dog.

شکر نعمت خوشتر از نعمت بود
شکر باره کی سوی نعمت رود

Thanksgiving for the bounty is sweeter than the bounty:
how should he that is addicted to thanksgiving go towards the bounty?

شکر جان نعمت و نعمت چو پوست
ز انکه شکر آرد ترا تا کوی دوست

Thanksgiving is the soul of the bounty, and the bounty is as the husk,
because thanksgiving brings you to the abode of the Beloved.

نعمت آرد غفلت و شکر انتباه
صید نعمت کن به دام شکر شاه

Bounty produces heedlessness, and thanksgiving alertness:
hunt after bounty with the snare of thanksgiving to the King.

نعمت شکرت کند پر چشم و میر
تا کنی صد نعمت ایثار فقیر

The bounty of thanksgiving will make you contented and princely,
so that you will bestow a hundred bounties on the poor.

سیر نوشی از طعام و نقل حق
تا رود از تو شکم خواری و دق

You will eat your fill of the delicacies and dessert of God,
so that hunger and begging will depart from you.

منع کردن منکران انبیا را علیهم السلام از نصیحت کردن و حجت آوردن جبریانه

How the unbelievers stopped the prophets, on whom be peace, from giving admonition and brought forward Necessitarian arguments.

قوم گفتند ای نصوحان بس بود
این چه گفتید ار درین ده کس بود

The people said, “O admonishers, what you have said is enough,
if there be any one in this village.

قفل بر دلهای ما بنهاد حق
کس نداند برد بر خالق سبق

God has set a lock upon our hearts;
none can prevail against the Creator.

نقش ما این کرد آن تصویرگر
این نخواهد شد به گفت‌وگو دگر

That Artist made the picture of us to be this:
this will not be altered by talking.

سنگ را صد سال گویی لعل شو
کهنه را صد سال گویی باش نو

A hundred years you may tell the pebble to become a ruby,
a hundred years you may tell the old to become new;

خاك را گویی صفات آب گیر
آب را گویی عسل شو یا که شیر

You may tell earth to assume the qualities of water;
you may tell water to become honey or milk—

خالق افلاك او و افلاکیان
خالق آب و تراب و خاکیان

He is the Creator of the heavens and the heavenly ones,
the Creator of water and earth and earthly beings.

آسمان را داد دوران و صفا
آب و گل را تیره رویی و نما

To heaven He gave its circling motion and its purity;
to water and earth its dark appearance and its growth.

کی تواند آسمان دردی گزید
کی تواند آب و گل صفوت خرید

How can heaven choose turbidity?
How can earth and water buy purity?

قسمتی کرده ست هر یك را رهی
کی کهی گردد به جهدی چون کهی

To everyone He has allotted a certain course:
how should a mountain by any effort become as a straw?”

جواب انبیا علیهم السلام مر جبریان را

The answer of the prophets, on whom be peace, to the Necessitarians.

انبیا گفتند آری آفرید
وصفهایی که نتان ز آن سر کشید

The prophets said, "Yes: He has created some qualities
from which it is impossible to withdraw one's self,

2910 و آفرید او وصفهای عارضی
که کسی مبغوض می‌گردد رضی

And He has created qualities accidental,
so that a hated person becomes acceptable.

سنگ را گویی که زر شو بی‌هده‌ست
مس را گویی که زر شو راه هست

If you bid a stone become gold, it is futile;
if you bid copper become gold, the way exists.

ریگ را گویی که گل شو عاجز است
خاك را گویی که گل شو جایز است

If you bid sand become clay, it is incapable;
if you bid earth become clay that is possible.

رنجها داده ست کان را چاره نیست
آن به مثل لنگی و فطس و عمی است

He has given maladies for which there is no remedy,
such as lameness, flatness of the nose, and blindness;

رنجها داده ست کان را چاره هست
آن به مثل لقوه و درد سر است

He has given maladies for which there is a remedy,
such as facial paralysis and headache.

2915 این دواها ساخت بهر ائتلاف
نیست این درد و دواها از گزاف

These medicines He has made for the sake of harmony:
these maladies and medicines are not in vain.

بلکه اغلب رنجها را چاره هست
چون به جد جویی بیاید آن به دست

No, most maladies have a cure:
when you seek in earnest, it will come to hand."

مکرر کردن کافران حجتهای جبریانه را

How the infidels repeated the Necessitarian arguments.

قوم گفتند ای گروه این رنج ما
نیست ز آن رنجی که بپذیرد دوا

The people said, "O company,
this malady of ours is not one of those that admit of cure.

سالها گفتید زین افسون و پند
سخت‌تر می‌گشت ز آن هر لحظه بند

For years you uttered spells and admonitions of this kind,
and by them our bondage was made sorer every moment.

گر دوا را این مرض قابل بدی
آخر از وی ذره‌ای زایل شدی

If this disease were susceptible of cure,
some particle of it would at last have been removed.

2920 سده چون شد آب ناید در جگر
گر خورد دریا رود جایی دگر

When hepatitis occurs, water does not enter the liver:
if he should drink up the sea, it would go somewhere else;

لاجرم آماس گیرد دست و پا
تشنگی را نشکند آن استقا

Consequently the hands and feet become swollen:
that water-drinking does not defeat the thirst."

باز جواب انبیا علیهم السلام ایشان را

How the prophets, on whom be peace, answered them again.

انبیا گفتند نومیدی بد است
فضل و رحمتهای باری بی‌حد است

The prophets said, "Despair is wicked:
the grace and the mercies of the Creator are infinite.

از چنین محسن نشاید ناامید
دست در فتراك این رحمت زنید

It is not proper to despair of such a Benefactor:
cling to the saddle-strap of this Mercy.

ای بسا کارا که اول صعب گشت
بعد از آن بگشاده شد سختی گذشت

Oh, many a plight became hard in the beginning,
afterwards it was relieved, and the hardship passed away.

بعد نومیدی بسی اومیدهاست
از پس ظلمت بسی خورشیدهاست

After despair there are many hopes;
after darkness there are many suns.

خود گرفتم که شما سنگین شدید
قفلها بر گوش و بر دل بر زدید

I grant indeed that you have become
stony and have put locks upon your ears and hearts;

هیچ ما را با قبولی کار نیست
کار ما تسلیم و فرمان کردنی است

We have nothing to do with any acceptance:
our business is to resign ourselves and fulfill His command.

او بفرمودستمان این بندگی
نیست ما را از خود این گویندگی

He has commanded us this service:
we have not this office of proclaimer from ourselves.

جان برای امر او داریم ما
گر به ریگی گوید او کاریم ما

We possess life for the purpose of the command of God:
if He bid us in a tract of sand, we sow

غیر حق جان نبی را یار نیست
با قبول و رد خلقش کار نیست

The prophet's soul has no friend except God:
he has nothing to do with the acceptance or rejection of the people.

مزد تبلیغ رسالاتش از اوست
زشت و دشمن رو شدیم از بهر دوست

The reward for delivering His messages comes from Him: we have
become hateful and wear the aspect of enemies for the Beloved's sake.

ما بر این درگه ملولان نیستیم
تا ز بعد راه هر جا بیستیم

At this Portal we are not weary, so that we should halt everywhere
because of the distance of the way.

دل فرو بسته و ملول آن کس بود
کز فراق یار در محبس بود

Oppressed in heart and weary is that one who is in prison through
being parted from the Friend.

دل بر و مطلوب با ما حاضر است
در نثار رحمتش جان شاکر است

The Heart-ravisher and Desired One is present with us:
amidst the largesse of His mercy our souls are giving thanks.

در دل ما لاله‌زار و گلشنی است
پیری و پژمردگی را راه نیست

In our hearts is an anemone-field and rose-garden:
there is no way for old age and decay;

دایما تر و جوانیم و لطیف
تازه و شیرین و خندان و ظریف

We are ever fresh and young and gracious,
unfading and sweet and laughing and debonair.

پیش ما صد سال و یك ساعت یکی است
که دراز و کوته از ما منفکی است

To us a hundred years are the same as a single hour,
for long and short is a thing disjoined from us.

آن دراز و کوتهی در جسمهاست
آن دراز و کوته اندر جان کجاست

That length and shortness is in bodies:
where is that long and short in the soul?

سیصد و نه سال آن اصحاب کهف
پیششان یك روز بی‌اندوه و لهف

The three hundred and nine years of the Men of the Cave
seemed to them one day without grief and woe;

و آن گهی بنمودشان یك روز هم
که به تن باز آمد ارواح از عدم

And then did it seem to them one day even,
when their spirits came back from non-existence into their bodies.

چون نباشد روز و شب با ماه و سال
کی بود سیری و پیری و ملال

When there is no day and night and month and year,
how should there be satiety and old age and weariness?

در گلستان عدم چون بی‌خودی است
مستی از سغراق لطف ایزدی است

Since there is selflessness in the rose-garden of non-existence,
there is intoxication caused by the goblet of Divine grace.

لم یذق لم یدر هر کس کاو نخورد
کی به وهم آرد جعل انفاس ورد

Any one that has not drunk has not tasted does not know:
how should the dung-beetle conceive the breaths of the rose?

نیست موهوم ار بدی موهوم آن
همچو موهومان شدی معدوم آن

It is not an illusion: if it were an illusion,
it would become non-existent, like objects of conception.

دوزخ اندر وهم چون آرد بهشت
هیچ تابد روی خوب از خوك زشت

How should Hell conceive Paradise?
Does a beauteous face shine at all from an ugly pig?

هین گلوی خود مبر هان ای مهان
این چنین لقمه رسیده تا دهان

Listen; do not cut your own throat! Take heed, O despicable one,
such a morsel as this has reached your mouth.

راههای صعب پایان برده‌ایم
ره بر اهل خویش آسان کرده‌ایم

We have brought the hard ways to an end;
we have made the way easy for our own people."

مکرر کردن قوم اعتراض ترجیه بر انبیا علیهم السلام

How the people repeated their resistance to the hope against the prophets, on whom be peace.

قوم گفتند ار شما سعد خودید
نحس مایید و ضدید و مرتدید

The people said, "If you bring good luck to yourselves,
you are ill-starred for us and are opposed and rejected.

جان ما فارغ بد از اندیشه‌ها
در غم افکندید ما را و عنا

Our souls were free from cares:
you have cast us into grief and trouble.

ذوق جمعیت که بود و اتفاق
شد ز فال زشتتان صد افتراق

Through your evil omen the delightful concord and agreement that existed
has been turned into a hundred separations.

طوطی نقل شکر بودیم ما
مرغ مرگ اندیش گشتیم از شما

We were parrots eating sugar for dessert;
through you we have become birds that meditate on death.

هر کجا افسانه‌ی غم گستری است
هر کجا آوازه‌ی مستنکری است

Wherever is a grief-spreading tale,
wherever is an odious rumour,

هر کجا اندر جهان فال بدی است
هر کجا مسخی نکالی مأخذی است

Wherever in the world is an evil omen, wherever is a monstrous
transformation, a terrible punishment, an infliction of chastisement—

در مثال قصه و فال شماست
در غم انگیزی شما را مشتهاست

In the parable of your story and in your evil omen:
you have an appetite for rousing grief."

باز جواب انبیا علیهم السلام

How the prophets, on whom be peace, answered them once more.

انبیا گفتند فال زشت و بد
از میان جانتان دارد مدد

The prophets said, "The foul and evil omen
has its support from within your souls.

گر تو جایی خفته باشی با خطر
اژدها در قصد تو از سوی سر

If you are asleep in a perilous place,
and a dragon is approaching you from a spot close at hand,

مهربانی مر ترا آگاه کرد
که بجه زود ار نه اژدرهات خورد

And a kindly person has made you aware, saying,
'Jump up quickly, or else the dragon will devour you'—

تو بگویی فال بد چون می‌زنی
فال چه بر جه ببین در روشنی

If you say, 'Why are you uttering an evil omen?'
'What omen? Jump up and see in the light of day.

از میان فال بد من خود ترا
می‌رهانم می‌برم سوی سرا

I myself will deliver you from the midst of the evil omen
and will take you home.'

چون نبی آگه کننده ست از نهان
کاو بدید آن چه ندید اهل جهان

He is one that acquaints with things hidden,
like the prophet who has seen what the people of this world have not seen.

گر طبیبی گویدت غوره مخور
که چنین رنجی بر آرد شور و شر

If a physician says to you, 'Do not eat unripe grapes,
for such an illness will produce trouble and mischief,'

تو بگویی فال بد چون می‌زنی
پس تو ناصح را موثم می‌کنی

And if you say, 'Why are you uttering an evil omen?'—
Then you are making out your sincere adviser to be culpable.

ور منجم گویدت کامروز هیچ
آن چنان کاری مکن اندر بسیچ

And if an astrologer say to you,
'By no means set about such an affair to-day,'

صد ره ار بینی دروغ اختری
يك دو باره راست آید می‌خری

Though you see the falsehood of the astrologer a hundred times,
it come true once or twice, you are eager to trust him.

این نجوم ما نشد هرگز خلاف
صحتش چون ماند از تو در غلاف

These stars of ours are never at variance:
how does their truth remain concealed from you?

آن طبیب و آن منجم از گمان
می‌کنند آگاه و ما خود از عیان

The physician and the astrologer inform from opinion,
and verily we from clairvoyance:

دود می‌بینیم و آتش از کران
حمله می‌آرد به سوی منکران

We behold the smoke and fire
rushing from afar towards the unbelievers.

تو همی‌گویی خمش کن زین مقال
که زیان ماست قال شوم فال

You are saying, 'be silent from these words,
for the words of evil omen are hurtful to us.'"

ای که نصح ناصحان را نشنوی
فال بد با تست هر جا می‌روی

O you who listen not unto the admonition of the admonishers,
the evil omen is with you wherever you go.

افعیی بر پشت تو بر می‌رود
او ز بامی بیندش آگه کند

A viper is walking on your back:
he sees it from a roof and makes aware;

گویی‌اش خاموش غمگینم مکن
گوید او خوش باش خود رفت آن سخن

You say to him, “Hush! Do not vex me”:
he says, “Be happy! Truly, the words have gone.”

چون زند افعی دهان بر گردنت
تلخ گردد جمله شادی جستنت

When the viper darts its mouth at your neck,
all your desire for happiness is made bitter.

پس بدو گویی همین بود ای فلان
چون بندریدی گریبان در فغان

Then you say to him, “O so-and-so was this all?
Why didn’t you tear your collar in outcry?

یا ز بالایم تو سنگی می‌زدی
تا مرا آن جد نمودی و بدی

Or why weren’t you throwing a stone at me from above,
in order that that grave calamity and misfortune might be shown to me?”

او بگوید ز انکه می‌آزرده‌ای
تو بگویی نیك شادم کرده‌ای

He says, “Because you were annoyed”;
you say, “You have made me very happy!”

گفت من کردم جوانمردی به پند
تا رهانم من ترا زین خشك بند

He says, “I bestowed counsel generously,
that I might deliver you from this sterile bondage.

از لئیمی حق آن نشناختی
مایه‌ی ایذا و طغیان ساختی

From vileness you acknowledged no obligation for that:
you made a source of injury and insolence.”

این بود خوی لئیمان دنی
بد کند با تو چو نیکویی کنی

This is the nature of base villains:
he does evil to you when you do good.

نفس را زین صبر می‌کن منحنیش
که لئیم است و نسازد نیکوییش

As for the fleshly soul, bend it double by means of this renunciation,
for it is vile, and kindness suits it not.

با کریمی گر کنی احسان سزد
مر یکی را او عوض هفصد دهد

If you show beneficence to a noble man, it is fitting:
he will give seven hundred in exchange for every one;

با لئیمی چون کنی قهر و جفا
بنده‌ای گردد ترا بس با وفا

When you treat a villain with violence and cruelty,
he becomes a very faithful servant to you.

کافران کارند در نعمت جفا
باز در دوزخ نداشان ربنا

The infidels in prosperity sow cruelty;
again in Hell their cry is “O Lord!”

حکمت آفریدن دوزخ آن جهان و زندان این جهان تا معبد متکبران باشد که ائْتِیا طَوْعاً أَوْ کَرْهاً

The wisdom of having created Hell in the world hereafter and the prison of the present world to the end that they may be places of worship for the arrogant: “Come willingly or unwillingly.”

که لئیمان در جفا صافی شوند
چون وفا بینند خود جافی شوند

For in cruelty the vile are purified;
when they receive kindness, they themselves become cruel.

مسجد طاعاتشان پس دوزخ است
پای‌بند مرغ بیگانه فخ است

Therefore Hell is the mosque where they perform their devotions:
a trap is the fetter for a wild bird.

هست زندان صومعه‌ی دزد و لئیم
کاندر او ذاکر شود حق را مقیم

Prison is the cloister of the thief and villain,
that there he may be constantly mindful of God.

چون عبادت بود مقصود از بشر
شد عبادتگاه گردن کش سقر

Inasmuch as Divine worship was the object of mankind,
Hellfire was made the place of worship for the rebellious.

آدمی را هست در هر کار دست
لیك ازو مقصود این خدمت بده ست

Man has the power in everything,
but this service has been the object of him.

ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ این بخوان
جز عبادت نیست مقصود از جهان

"*I did not create the Jinn and mankind*." Recite this.
The object of the world is nothing but Divine worship.

گر چه مقصود از کتاب آن فن بود
گر تواش بالش کنی هم می‌شود

Though the object of a book is the science,
if you make it a pillow, it will become that too;

لیك ازو مقصود این بالش نبود
علم بود و دانش و ارشاد و سود

But this pillow was not its object:
it was learning and knowledge and right guidance and profit.

گر تو میخی ساختی شمشیر را
بر گزیدی بر ظفر ادبار را

If you have made the sword a tent-pin,
you have preferred defeat to victory.

گر چه مقصود از بشر علم و هدی است
لیك هر یك آدمی را معبدی است

Although the object of Man is knowledge and to be rightly directed,
every man has a particular place of worship

معبد مرد کریم أکرمته
معبد مرد لئیم أسقمته

The temple where the noble man worships is your treating him with kindness;
the temple where the vile man worships is your making him sick.

مر لئیمان را بزن تا سر نهند
مر کریمان را بده تا بر دهند

Smite the vile, that they may bow their heads;
give to the noble, that they may yield fruit.

لاجرم حق هر دو مسجد آفرید
دوزخ آنها را و اینها را مزید

Necessarily God has created a mosque for each of the two —
Hell for those, and increase for these.

ساخت موسی قدس در باب صغیر
تا فرود آرند سر قوم زحیر

Moses built the Bab-i Saghir at Jerusalem,
in order that the people tormented might lower their heads,

ز انکه جباران بدند و سر فراز
دوزخ آن باب صغیر است و نیاز

Because they were insolent and arrogant.
Hell is that Bab-i Saghir and (place of) humiliation.

بیان آن که حق تعالی صورت ملوك را سبب مسخر کردن جباران که مسخر حق نباشند ساخته است چنان که موسی علیه السلام باب صغیر ساخت بر ربض قدس جهت رکوع جباران بنی اسرائیل وقت در آمدن که ادْخُلُوا الْبابَ سُجَّداً وَ قُولُوا حِطَّةٌ

Explaining how God most High has made the bodily form of kings a means of subduing the insolent (sinners) who are not subject to God, just as Moses, on whom be peace, built the Bab-i Saghir in the wall of Jerusalem in order that the insolent (and wicked) men among the Israelites might bow low when they entered in, (according to the text), "Enter the gate, prostrating yourselves, and say 'hittatun.'"

آن چنان که حق ز گوشت و استخوان
از شهان باب صغیری ساخت هان

Likewise God has built a Bab-i Saghir
from the flesh and bones of kings. Take heed!

اهل دنیا سجده‌ی ایشان کنند
چون که سجده‌ی کبریا را دشمنند

The people of this world make prostration before them,
since they are opposed to prostration before the Divine Majesty.

ساخت سرگین دانکی محراب‌شان
نام آن محراب میر و پهلوان

He has made a little dunghill their *mihrab*:
the name of that *mihrab* is "prince" and "paladin."

لایق این حضرت پاکی نه‌اید
نیشکر پاکان شما خالی نبید

You are not fit for this holy Presence:
holy men are the sugarcane; you are the empty reed.

آن سگان را این خسان خاضع شوند
شیر را عار است کاو را بگروند

These vile wretches grovel before those curs;
it is a disgrace to the lion that they should be complaisant to him.

گربه باشد شحنه‌ی هر موش خو
موش که بود تا ز شیران ترسد او

The cat is the overseer of every mouse-natured one:
who is the mouse that it should be afraid of the lions?

خوف ایشان از کلاب حق بود
خوفشان کی ز آفتاب حق بود

Their fear is of the dogs of God:
how should they have fear of the Sun of God?

ربي الأعلى است ورد آن مهان
رب ادنی در خور این ابلهان

The litany of those great ones is "my Lord the most High";
"my lord the most low" is suitable to these fools.

موش کی ترسد ز شیران مصاف
بلکه آن آهوتگان مشك ناف

How should the mouse fear the lions of the battle-field?
No, those who have the speed and the musk-bag of the deer

رو به پیش کاسه لیس ای دیگ لیس
توش خداوند و ولی نعمت نویس

O licker of pots, go to him that licks basins
and write him down as your lord and benefactor!

بس کن ار شرحی بگویم دور دست
خشم گیرد میر و هم داند که هست

Enough! If I give a far-reaching exposition, the prince will be angered;
and besides he knows that it is.

حاصل این آمد که بد کن ای کریم
با لئیمان تا نهد گردن لئیم

The upshot is this:—"O noble man, do evil to the vile,
that the villain may lay his neck."

با لئیم نفس چون احسان کند
چون لئیمان نفس بد کفران کند

When he deals kindly with the villain,
his soul, the wicked soul shows ingratitude, like the vile.

زین سبب بد که اهل محنت شاکرند
اهل نعمت طاغی‌اند و ماکرند

It was on this account that the afflicted are thankful,
the fortunate are rebellious and deceitful.

هست طاغی بگلر زرین قبا
هست شاکر خسته‌ی صاحب عبا

The bey with his gold-embroidered coat is rebellious;
the distressed wearer of a coarse woollen cloak (*aba*) is thankful.

شکر کی روید ز املاك و نعم
شکر می‌روید ز بلوی و سقم

How should thankfulness grow from possessions and riches?
Thankfulness grows from tribulation and sickness.

قصه‌ی عشق صوفی بر سفره‌ی تهی

Story of the Sufis being enamoured of the empty food-wallet

صوفیی بر میخ روزی سفره دید
چرخ می‌زد جامه‌ها را می‌درید

One day a Sufi espied a food-wallet on a nail:
he began to whirl and rend his garments,

بانگ می‌زد نك نوای بی‌نوا
قحطها و دردها را نك دوا

Crying, "Lo, the food of the foodless!
Lo, the remedy for famines and pangs!"

چون که دود و شور او بسیار شد
هر که صوفی بود با او یار شد

When his smoke and tumult waxed great,
every one that was a Sufi joined him.

کخ کخی و های و هویی می‌زدند
تای چندی مست و بی‌خود می‌شدند

They were shouting and shrieking:
several were becoming intoxicated and beside themselves.

بو الفضولی گفت صوفی را که چیست
سفره‌ی آویخته و ز نان تهی است

An idle busybody said to the Sufi, "What is the matter?
A food-wallet hung, and it is empty of bread!"

گفت رو رو نقش بی‌معنیستی
تو بجو هستی که عاشق نیستی

He said, "Go,go! You are a form without spirit:
do you seek existence, for you are no lover."

عشق نان بی‌نان غذای عاشق است
بند هستی نیست هر کاو صادق است

The lover's food is love of the bread, without the bread:
no one that is sincere is in thrall to existence.

عاشقان را کار نبود با وجود
عاشقان را هست بی‌سرمایه سود

Lovers have nothing to do with existence:
lovers have the interest without the capital.

بال نی و گرد عالم می‌پرند
دست نی و گو ز میدان می‌برند

They have no wings, and they fly round the world;
they have no hands, and they carry off the ball from the polo-field.

آن فقیری کاو ز معنی بوی یافت
دست ببریده همی زنبیل بافت

That dervish who scented Reality used to weave baskets
though his hand had been cut off.

عاشقان اندر عدم خیمه زدند
چون عدم یك رنگ و نفس واحدند

Lovers have pitched their tents in non-existence:
they are of one colour and one essence, like non-existence.

شیر خواره کی شناسد ذوق لوت
مر پری را بوی باشد لوت و پوت

How should the sucking babe know the taste of viands?
To the Jinn scent is meat and drink.

آدمی کی بو برد از بوی او
چون که خوی اوست ضد خوی او

How shall a human being scent his scent,
inasmuch as his nature is contrary to his nature?

یابد از بو آن پری بوی کش
تو نیابی آن ز صد من لوت خوش

That scent-inhaling Jinn gains from the scent:
you will not gain that from a hundred kilograms of sweet dainties.

پیش قبطی خون بود آن آب نیل
آب باشد پیش سبطی جمیل

To the Copt the water of the Nile is blood;
to the goodly Israelite it is water.

جاده باشد بحر ز اسرائیلیان
غرقه‌گه باشد ز فرعون عوان

By the Israelites the sea is a highway;
by the ruffian Pharaoh it is a drowning-place.

مخصوص بودن یعقوب علیه السلام به چشیدن جام حق از روی یوسف و کشیدن بوی حق از بوی یوسف و حرمان برادران و غیرهم از این هر دو

How Jacob, on whom be peace, was privileged to taste the cup of God from the face of Joseph, and inhale the scent of God from the scent of Joseph; and the exclusion of his brethren and others from both these.

آن چه یعقوب از رخ یوسف بدید
خاص او بد آن به اخوان کی رسید

That which Jacob experienced from the face of Joseph was peculiar to him:
when did that come to his brethren?

این ز عشقش خویش در چه می‌کند
و آن به کین از بهر او چه می‌کند

This one, from love of him, puts himself in the pit,
while that one digs a pit for him in hatred.

سفره‌ی او پیش این از نان تهی است
پیش یعقوب است پر کاو مشتهی است

In the sight of this one his food-wallet is empty of bread;
in the sight of Jacob it is full, for he desires eagerly.

روی ناشسته نبیند روی حور
لا صلاة گفت إلا بالطهور

None with face unwashed beholds the faces of the houris:
he said, "There is no ritual prayer without the ablution."

عشق باشد لوت و پوت جانها
جوع از این روی است قوت جانها

Love is the meat and drink of souls;
hunger, from this point of view, is the food of souls.

جوع یوسف بود آن یعقوب را
بوی نانش می‌رسید از دور جا

Jacob had hunger for Joseph;
the smell of the bread was reaching him from afar.

آن که بستد پیرهن را می‌شتافت
بوی پیراهان یوسف می‌نیافت

He that took the shirt was hastening
and was not perceiving the scent of Joseph's shirt,

و انکه صد فرسنگ ز آن سو بود او
چون که بد یعقوب می‌بویید بو

While he that was a hundred leagues from that quarter
he smelled the perfume, since he was Jacob.

ای بسا عالم ز دانش بی‌نصیب
حافظ علم است آن کس نی حبیب

Oh, there is many a learned man that has no profit of knowledge:
that person is one who commits knowledge to memory, not one who loves.

مستمع از وی همی‌یابد مشام
گر چه باشد مستمع از جنس عام

From him the hearer perceives the scent,
though the hearer is of the common sort,

ز انکه پیراهن به دستش عاریه است
چون به دست آن نخاسی جاریه است

Because the shirt in his hand is a borrowed thing,
like a slave-girl in the hands of a slave-dealer.

جاریه پیش نخاسی سرسری است
در کف او از برای مشتری است

The slave-girl is useless to the slave-dealer:
she is in his hands for the sake of the purchaser.

قسمت حق است روزی دادنی
هر یکی را سوی دیگر راه نی

The dispensation of God is a bestowal of the allotted portion:
no one's has access to another.

يك خيال نيك باغ آن شده
يك خيال زشت راه اين زده

A good imagination becomes that man's garden;
an ugly imagination waylays this man.

آن خدايى كز خيالى باغ ساخت
و ز خيالى دوزخ و جاى گداخت

That Lord who has made from one imagination the garden
and from one imagination Hell and the place of melting—

پس كه داند راه گلشنهاى او
پس كه داند جاى گلخنهاى او

Then who should know the way to His rose gardens?
Then who should know the way to His furnaces?

ديدبان دل نبيند در مجال
كز كدامين ركن جان آيد خيال

The sentry of the heart, while on his round,
does not see from what corner of the soul the image comes.

گر بديدى مطلعش را ز احتيال
بند كردى راه هر ناخوش خيال

If he saw its rising-place,
he would contrive to bar the way to every unlovely thought;

كى رسد جاسوس را آن جا قدم
كه بود مرصاد و در بند عدم

How should the foot of the scout reach that spot?—
for it is the watchtower and mountain-fortress of Non-existence.

دامن فضلش به كف كن كوروار
قبض اعمى اين بود اى شهريار

Blindly lay hold of the skirt of His grace:
this is the blind man's taking possession the land, O king.

دامن او امر و فرمان وى است
نيك بختى كه تقى جان وى است

His skirt is His command and behest:
fortunate is he to whom piety is his soul.

آن يكى در مرغزار و جوى آب
و آن يكى پهلوى او اندر عذاب

The one is in meadows and water-brooks,
while the other one beside him is in torment.

او عجب مانده كه ذوق اين ز چيست
و آن عجب مانده كه اين در حبس كيست

He remains in wonderment, saying, "Wherefore is this man's delight?"
and the other remains in wonderment, saying, "In whose prison is this man?

هين چرا خشكى كه اينجا چشمه‌هاست
هين چرا زردى كه اينجا صد دواست

Listen, why are you parched?—for here are fountains.
Listen, why are you pale?—for here are a hundred remedies.

همنشينا هين در آ اندر چمن
گويد اى جان من نيارم آمدن

Listen, neighbour, and come into the garden!"
He says, "O soul, I cannot come."

حكايت امير و غلامش كه نماز باره بود و انس عظيم داشت در نماز و مناجات با حق

Story of the Amir and his slave who was very fond of the ritual prayer and had a great joy in the ritual prayer and in communing with God

مير شد محتاج گرمابه سحر
بانگ زد سنقر هلا بردار سر

At dawn the Amir wanted the hot bath:
he shouted, "Ho Sunqur, rouse yourself!

طاس و منديل و گل از التون بگير
تا به گرمابه رويم اى ناگزير

Get from Altun the basin and the napkin and the clay
that we may go to the hot bath, O indispensable one."

سنقر آن دم طاس و منديلى نكو
بر گرفت و رفت با او دو به دو

Sunqur at that moment took up the basin and a fine napkin
and set out with him—the two together.

مسجدى بر ره بد و بانگ صلا
آمد اندر گوش سنقر در ملا

There was a mosque on the road,
and the call to prayer came publicly into Sunqur's ear.

بود سنقر سخت مولع در نماز
گفت ای میر من ای بنده نواز

Sunqur was very fond of the ritual prayer:
he said, "O my Amir, O kind master,

تو بر این دکان زمانی صبر کن
تا گذارم فرض و خوانم لَمْ یکن

Stay patiently for a while on this bench,
that I may perform the obligatory prayers and may recite *lam yakun*."

چون امام و قوم بیرون آمدند
از نماز و وردها فارغ شدند

When the Imam and the people had come forth
and finished the prayers and litanies,

سنقر آن جا ماند تا نزدیك چاشت
میر سنقر را زمانی چشم داشت

Sunqur remained there till near the forenoon:
the Amir awaited him for some time;

گفت ای سنقر چرا نایی برون
گفت می‌نگذاردم این ذو فنون

He said, "O Sunqur, why don't you come out?"
He replied, "This artful One will not let me.

صبر کن نك آمدم ای روشنی
نیستم غافل که در گوش منی

Have patience! Behold, I come, O light!
I am not heedless, for you are in my ear."

هفت نوبت صبر کرد و بانگ کرد
تا که عاجز گشت از تیباش مرد

Seven times in succession did he show patience and shout—
till at last the man was reduced to despair by his trifling.

پاسخش این بود می‌نگذاردم
تا برون آیم هنوز ای محترم

His reply was this—
"He will not let me come out yet, O revered."

گفت آخر مسجد اندر کس نماند
کیت وا می‌دارد آن جا کت نشاند

He said, "Why, there is no one left in the mosque.
Who is detaining you there? Who has made you sit?"

گفت آن که بسته استت از برون
بسته است او هم مرا در اندرون

He said, "He who has chained you outside
has chained me too inside.

آن که نگذارد ترا کایی درون
می‌نبگذارد مرا کایم برون

He who will not let you come in
will not let me come out.

آن که نگذارد کز این سو پا نهی
او بدین سو بست پای این رهی

He who will not let you set foot in this direction
has chained the foot of this slave in this direction."

ماهیان را بحر نگذارد برون
خاکیان را بحر نگذارد درون

The sea does not let the fish out;
the sea does not let the creatures of earth in.

اصل ماهی آب و حیوان از گل است
حیله و تدبیر اینجا باطل است

Water is the original home of the fish, and the animal is of the earth:
here device and contrivance are of no avail.

قفل زفت است و گشاینده خدا
دست در تسلیم زن و اندر رضا

Strong is the lock, and the opener is God:
cling to resignation and acquiescence.

ذره ذره گر شود مفتاحها
این گشایش نیست جز از کبریا

Though the atoms, one by one, should become keys,
this opening is not except by the Divine Majesty.

چون فراموشت شود تدبیر خویش
یابی آن بخت جوان از پیر خویش

When you forget your own contrivance,
you will gain that young fortune from your spiritual Guide.

چون فراموش خودی یادت کنند
بنده گشتی آن گه آزادت کنند

When you are forgetful of self, you are remembered:
you have become a slave, then you are set free.

نومید شدن انبیا از قبول و پذیرایی منکران قوله حَتَّی إِذَا اسْتَیْأَسَ الرُّسُلُ

How the prophets lost hope of being accepted and approved by the unbelievers, as God has said: "Until, when the Messengers despaired..."

انبیا گفتند با خاطر که چند
می‌دهیم این را و آن را وعظ و پند

The prophets said to their hearts, "How long shall we continue giving
exhortation and counsel to this one and that one?

چند کوبیم آهن سردی ز غی
در دمیدن در قفس هین تا به کی

How long shall we misguidedly beat a piece of cold iron?
Listen, till when to breathe into a cage?"

جنبش خلق از قضا و وعده است
تیزی دندان ز سوز معده است

The motion of created beings is by Divine destiny and appointment:
the sharpness of the teeth is by the burning of the stomach.

نفس اول راند بر نفس دوم
ماهی از سر گنده گردد نی ز دم

The First Soul pushed upon the second soul:
a fish stinks from the head, not from the tail.

لیك هم می‌دان و خر می‌ران چو تیر
چون که بَلِّغْ گفت حق شد ناگزیر

But, while recognising, still speed on like an arrow:
since God has said, "*Deliver*," there is no escape.

تو نمی‌دانی کز این دو کیستی
جهد کن چندان که بینی چیستی

You do not know which of these two you are:
strive so long that you may discern what you are.

چون نهی بر پشت کشتی بار را
بر توکل می‌کنی آن کار را

When you put a cargo on board a ship,
you are making that venture on trust,

تو نمی‌دانی که از هر دو کی‌ای
غرقه‌ای اندر سفر یا ناجی‌ای

you do not know which of the two you are—
whether you are drowned on the voyage or saved.

گر بگویی تا ندانم من کی‌ام
بر نخواهم تاخت در کشتی و یم

If you say, "Until I know which I am,
I will not hasten on to the ship and the ocean;

من در این ره ناجی‌ام یا غرقه‌ام
کشف گردان کز کدامین فرقه‌ام

On this voyage I am saved or drowned:
reveal to which party I belong.

من نخواهم رفت این ره با گمان
بر امید خشك همچون دیگران

I will not start upon this voyage with doubt and in idle hope,
like the others"—

هیچ بازرگانیی ناید ز تو
ز انکه در غیب است سر این دو رو

no traffic will be done by you,
because the secret of these two aspects is in the Unseen.

تاجر ترسنده طبع شیشه جان
در طلب نه سود دارد نه زیان

The merchant of timid disposition and frail spirit
neither gains nor loses in his quest;

بل زیان دارد که محروم است و خوار
نور او یابد که باشد شعله خوار

No, he suffers loss, for he is deprived and despicable:
he that is an eater of flames will find the light.

چون که بر بوك است جمله کارها
کار دین اولی کز این یابی رها

Inasmuch as all affairs turn upon hope, the affair of religion is most worthy,
for by this means you may win salvation.

نیست دستوری بدین جا قرع باب
جز امید الله أعلم بالصواب

Here it is not permitted to knock at the door; nothing but hope:
God best knows the right course.

یان آن که ایمان مقلد خوف است و رجا

Explaining how the faith of the conventional man consists in fear and hope.

داعی هر پیشه اومید است و بوك
گر چه گردنشان ز کوشش شد چو دوك

The motive in every trade is hope and chance,
even though their necks are, like a spindle, from toil.

بامدادان چون سوی دکان رود
بر امید و بوك روزی می‌دود

When he goes in the morning to his shop,
he is running in the hope and chance of a livelihood.

بو که روزی نبودت چون می‌روی
خوف حرمان هست تو چونی قوی

You have not the chance of a livelihood, why do you go?
There is the fear of disappointment: how are you strong?

خوف حرمان ازل در کسب لوت
چون نکردت سست اندر جستجوت

In earning food, how has the fear of eternal disappointment
not made you feeble in your search?

گویی ار چه خوف حرمان هست پیش
هست اندر کاهلی این خوف بیش

You will say, "Though the fear of disappointment is before,
this fear is greater in idleness.

هست در کوشش امیدم بیشتر
دارم اندر کاهلی افزون خطر

At work my hope is greater:
in idleness I have more risk."

پس چرا در کار دین ای بد گمان
دامنت می‌گیرد این خوف زیان

Then, O evil-thinking man,
why is this fear of loss holding you back in the matter of religion?

یا ندیدی که اهل این بازار ما
در چه سودند انبیا و اولیا

Or have not you seen in what a gainful trade
the people of this bazaar of ours, the prophets and the saints, are,

زین دکان‌رفتن چه کانشان رو نمود
اندر این بازار چون بستند سود

And what mines have appeared to them from this going to the shop,
and how they have gotten gain in this market?

آتش آن را رام چون خلخال شد
بحر آن را رام شد حمال شد

To that one the fire became submissive, like an anklet;
to that one the sea became submissive and carried him on its shoulders;

آهن آن را رام شد چون موم شد
باد آن را بنده و محکوم شد

To that one the iron became submissive and wax-like;
to that one the wind became a slave and subject.

بیان آن که رسول علیه السلام فرمود ان اللّه تعالی اولیاء اَخفیاء

Setting forth how the Prophet, on whom be peace, said, "Verily, God most High has friends who are concealed."

قوم دیگر سخت پنهان می‌روند
شهره‌ی خلقان ظاهر کی شوند

Another party go exceedingly hidden:
how should they become well-known to the people of externals?

این همه دارند و چشم هیچ کس
بر نیفتد بر کیاشان یك نفس

They possess all this,
and no one's eye falls upon their sovereignty for one moment.

هم کرامتشان هم ایشان در حرم
نامشان را نشنوند ابدال هم

Both their miracles and they are in the sanctuary:
even the *Abdal* do not hear their names.

یا نمی‌دانی کرمهای خدا
کاو ترا می‌خواند آن سو که بیا

Or are you ignorant of the bounties of God
who is calling you to come yonder?

شش جهت عالم همه اکرام اوست
هر طرف که بنگری اعلام اوست

The whole world of six directions is His bounty:
wherever you look, it is making Him known.

چون کریمی گویدت آتش در آ
اندر آ زود و مگو سوزد مرا

When a generous man bids you come into the fire,
come in quickly and do not say, "It will burn me."

حکایت مندیل در تنور پر آتش انداختن انس و ناسوختن

The story of Anas, may God be pleased with him: how he cast a napkin into a fiery oven, and it was not burnt.

از انس فرزند مالك آمده ست
که به مهمانی او شخصی شده ست

It has come concerning Anas son of Malik
that a certain person became his guest.

او حکایت کرد کز بعد طعام
دید انس دستار خوان را زردفام

He related that after the meal
Anas saw the table-napkin yellow in hue,

چرکن و آلوده گفت ای خادمه
اندر افکن در تنورش یك دمه

Dirty and stained; and said, "O maid-servant,
throw it into the oven at once."

در تنور پر ز آتش در فکند
آن زمان دستار خوان را هوشمند

Thereupon the intelligent maid threw it into the oven,
which was full of fire.

جمله مهمانان در آن حیران شدند
انتظار دود کندوری بدند

All the guests were astounded thereat:
they were in expectation of the smoke of the napkin.

بعد یك ساعت بر آورد از تنور
پاك و اسپید و از آن اوساخ دور

After a short time she took it out of the oven,
clean and white and purged of that filth.

قوم گفتند ای صحابی عزیز
چون نسوزید و منقی گشت نیز

The party said, "O venerable Companion,
how didn't it burn, and how too did it become cleansed?"

گفت ز انکه مصطفی دست و دهان
بس بمالید اندر این دستار خوان

He replied, "Because Mustafa
often rubbed his hands and lips on this napkin."

ای دل ترسنده از نار و عذاب
با چنان دست و لبی کن اقتراب

O heart afraid of the fire and torment,
draw nigh unto such a hand and lip as that!

چون جمادی را چنین تشریف داد
جان عاشق را چها خواهد گشاد

Since it bestowed such honour upon a lifeless object,
what things will it reveal to the soul of the lover!

مر کلوخ کعبه را چون قبله کرد
خاك مردان باش ای جان در نبرد

Inasmuch as he made the clods of the Ka'ba the qibla,
do you, O soul, be the dust of holy men in war.

بعد از آن گفتند با آن خادمه
تو نگویی حال خود با این همه

Afterwards they said to the maid-servant,
"Will not you tell your own feelings about all this?

چون فگندی زود آن از گفت وی
گیرم او برده ست در اسرار پی

Why did you quickly cast it at his behest?
I suppose he was acquainted with the secrets,

این چنین دستار خوان قیمتی
چون فگندی اندر آتش ای ستی

Why did you, mistress,
throw such a precious napkin into the fire?"

گفت دارم بر کریمان اعتماد
نیستم ز اکرام ایشان ناامید

She answered, "I have confidence in the generous:
I do not despair of their bounty.

میزری چه بود اگر او گویدم
در رو اندر عین آتش بی‌ندم

What of a piece of cloth?
If he bid me go without regret into the very essence of the fire,

اندر افتم از کمال اعتماد
از عباد الله دارم بس امید

I, from perfect confidence, will fall in:
I have great hope of them that are devoted to God.

سر در اندازم نه این دستار خوان
ز اعتماد هر کریم راز دان

I will throw myself in, not this napkin,
because of my confidence in every generous one who knows the mystery."

ای برادر خود بر این اکسیر زن
کم نباید صدق مرد از صدق زن

O brother, apply yourself to this elixir:
the faith of a man must not be less than the faith of a woman.

آن دل مردی که از زن کم بود
آن دلی باشد که کم ز اشکم بود

The heart of the man that is less than a woman
is the heart that is less than the belly.

قصه‌ی فریاد رسیدن رسول علیه السلام کاروان عرب را که از تشنگی و بی‌آبی درمانده بودند و دل بر مرگ نهاده شتران و خلق زبان بیرون انداخته

Story of the Prophet's, on whom be peace, coming to the aid of a caravan of Arabs who had been brought to sore straits by thirst and lack of water and had set their minds on death: the camels and the people had let their tongues drop out.

اندر آن وادی گروهی از عرب
خشك شد از قطع بارانش قرب

In that wadi a company of Arabs:
their water-skins had become dry from lack of rain:

در میان آن بیابان مانده
کاروانی مرگ خود بر خوانده

A caravan amidst the desert in sore distress—
they had rehearsed their own death.

ناگهانی آن مغیث هر دو کون
مصطفی پیدا شد از ره بهر عون

Suddenly he who succours both worlds, Mustafa,
appeared on the way, for help's sake.

دید آن جا کاروانی بس بزرگ
بر تف ریگ و ره صعب و سترگ

He saw there an exceeding great caravan on the scalding sand
and a hard and terrible journey;

اشترانشان را زبان آویخته
خلق اندر ریگ هر سو ریخته

The tongues of their camels hanging out,
the people strown everywhere on the sand.

رحمتش آمد گفت هین زوتر روید
چند یاری سوی آن کثبان دوید

He took pity and said, "Listen, go at once,
some of your comrades, and run to yonder sand hills,

که سیاهی بر شتر مشك آورد
سوی میر خود به زودی می‌برد

For a Negro on camelback will bring a water-skin,
he is conveying with all speed to his master.

آن شتربان سیه را با شتر
سوی من آرید با فرمان مر

Bring to me that Negro camel-driver
along with the camel by force, if need be."

سوی کثبان آمدند آن طالبان
بعد یك ساعت بدیدند آن چنان

Those seekers approached the sand hills:
after a short while they saw it was even so:

بنده‌ای می‌شد سیه با اشتری
راویه پر آب چون هدیه بری

A Negro slave was going with a camel,
the water-skin filled with water, like one bearing a gift.

پس بدو گفتند می‌خواند ترا
این طرف فخر البشر خیر الوری

Then they said to him, "The Pride of mankind,
the Best of created beings, invites you in this direction."

گفت من نشناسم او را کیست او
گفت او آن ماه روی قند خو

He said, "I do not know him: who is he?"
He said, "He is that moon-faced sweet-natured one."

نوعها تعریف کردندش که هست
گفت مانا او مگر آن شاعر است

They described to him the diverse qualities which exist:
he said, "Perhaps he is that poet

که گروهی را زبون کرد او به سحر
من نیایم جانب او نیم شبر

Who subdued a multitude by magic:
I will not come half a span towards him."

کش کشانش آوریدند آن طرف
او فغان برداشت در تشنیع و تف

Dragging him along, they brought him there:
he raised an outcry in revilement and heat.

چون کشیدندش به پیش آن عزیز
گفت نوشید آب و بردارید نیز

When they dragged him before that venerable one,
he said, "Drink the water and in addition carry it away ."

جمله را ز آن مشك او سیراب کرد
اشتران و هر کسی ز آن آب خورد

He satisfied the thirst of them all from that water-skin:
the camels and every person drank of that water.

راویه پر کرد و مشك از مشك او
ابر گردون خیره ماند از رشك او

From his water-skin he filled large and small water-skins:
from jealousy of him the clouds in the sky were distraught.

این کسی دیده ست کز یك راویه
سرد گردد سوز چندان هاویه

Has anyone seen this, that the burning glow of so many Hells
should be cooled by a single water-skin?

این کسی دیده ست کز یك مشك آب
گشت چندین مشك پر بی‌اضطراب

Has anyone seen this, that all these water-skins
were filled from a single water-skin without trouble?

مشك خود رو پوش بود و موج فضل
می‌رسید از امر او از بحر اصل

The water-skin itself was a veil, and at his command
the waves of bounty were coming from the Sea of origin.

آب از جوشش همی‌گردد هوا
و آن هوا گردد ز سردی آبها

"Water by boiling is converted into air,
and that air by cold is turned into water."

بلکه بی‌اسباب و بیرون زین حکم
آب رویانید تکوین از عدم

No; without cause and beyond these maxims of philosophy
the act of bringing into existence produced the water from non-existence.

تو ز طفلی چون سببها دیده‌ای
در سبب از جهل بر چفسیده‌ای

Inasmuch as you have observed causes from your childhood,
through ignorance you have stuck to the cause.

با سببها از مسبب غافلی
سوی این رو پوشها ز آن مایلی

With causes you are forgetful of the Causer:
hence you are inclining towards these veils.

چون سببها رفت بر سر می‌زنی
ربنا و ربناها می‌کنی

When causes are gone, you will beat your head and cry many a time,
"O our Lord! O our Lord!"

رب می‌گوید برو سوی سبب
چون ز صنعم یاد کردی ای عجب

The Lord will say, "Take yourself to the cause!
How have you remembered My work? Oh, wonderful!"

گفت زین پس من ترا بینم همه
ننگرم سوی سبب و آن دمدمه

He says, "Henceforth I will behold You entirely:
I will not look towards the cause and that deception."

گویدش رُدُّوا لَعادُوا کار تست
ای تو اندر توبه و میثاق سست

He will reply to him, "Your case is, '*they were sent back, they would surely return,*' O you who are weak in your repentance and covenant;

لیك من آن ننگرم رحمت کنم
رحمتم پر ست بر رحمت تنم

But I will not regard that, I will show mercy:
My mercy is abounding, I will be intent on mercy.

ننگرم عهد بدت بدهم عطا
از کرم این دم چو می‌خوانی مرا

I will not regard your bad promise; I from loving kindness
will bestow the gift at this moment, since you art calling unto Me."

قافله حیران شد اندر کار او
یا محمد چیست این ای بحر خو

The caravan were amazed at his deed.
"O Muhammad, O you that have the nature of the Sea, what is this?

کرده‌ای رو پوش مشك خرد را
غرقه کردی هم عرب هم کرد را

You have made a small water-skin a veil:
you have drowned (satisfied the thirst of) both Arabs and Kurds."

مشك آن غلام از غیب پر آب کردن به معجزه و آن غلام سیاه را سپید رو کردن باذن اللّٰه تعالی

How he miraculously filled the slave's water-skin with water from the Unseen World and made the face of that black slave white by permission of God most High.

ای غلام اکنون تو پر بین مشك خود
تا نگویی در شکایت نیك و بد

"O slave, now behold your water-skin full,
that you may not say good or bad in complaint."

آن سیه حیران شد از برهان او
می‌دمید از لامکان ایمان او

The Negro was astounded at his evidentiary miracle:
his faith was dawning from non-spatiality.

چشمه‌ای دید از هوا ریزان شده
مشك او رو پوش فیض آن شده

He saw that a fountain had begun to pour from the air
and that his water-skin had become a veil to the emanation of that.

ز آن نظر رو پوشها هم بر درید
تا معین چشمه‌ی غیبی بدید

The veils also were rent by that sight,
so that he distinctly beheld the fountain of the Unseen.

چشمها پر آب کرد آن دم غلام
شد فراموشش ز خواجه و ز مقام

Thereupon the slave's eyes were filled with tears:
he forgot his master and his dwelling-place.

دست و پایش ماند از رفتن به راه
زلزله افکند در جانش اله

Strength failed him to go on his way:
God cast a mighty commotion into his soul.

باز بهر مصلحت بازش کشید
که به خویش آ باز رو ای مستفید

Then again he drew him back for good, saying,
"Come to yourself; return, O you who will gain advantage.

وقت حیرت نیست حیرت پیش تست
این زمان در ره در آ چالاك و چست

It is not the time for bewilderment: bewilderment is in front of you;
just now advance on your way briskly and speedily."

دستهای مصطفی بر رو نهاد
بوسه‌های عاشقانه بس بداد

He laid the hands of Mustafa on his face
and gave many loving kisses.

مصطفی دست مبارك بر رخش
آن زمان مالید و کرد او فرخش

Then Mustafa rubbed his blessed hand on his face
and made it fortunate.

شد سپید آن زنگی و زاده‌ی حبش
همچو بدر و روز روشن شد شبش

That Abyssinian became white as the full moon,
and his night turned into bright day.

یوسفی شد در جمال و در دلال
گفتش اکنون رو بده واگوی حال

He became a Joseph in beauty and in coquetry:
he said to him, "Now go home and relate what has befallen you."

او همی‌شد بی‌سر و بی‌پای مست
پای می‌نشناخت در رفتن ز دست

He was going along, without head or foot, intoxicated:
in going he knew not foot from hand.

پس بیامد با دو مشك پر روان
سوی خواجه از نواحی کاروان

Then from the neighbourhood of the caravan
he came hastening with two full water-skins to his master.

دیدن خواجه غلام خود را سپید و ناشناختن که اوست و گفتن که غلام مرا تو کشته‌ای خونت گرفت و خدا ترا به دست من انداخت

How the master saw his slave white and did not recognise him and said, "You have killed my slave: the murder has found you out, and God has thrown you into my hands."

خواجه از دورش بدید و خیره ماند
از تحیر اهل آن ده را بخواند

The master espied him from afar and remained bewildered:
from amazement he called the people of the village.

راویه‌ی ما اشتر ما هست این
پس کجا شد بنده‌ی زنگی جبین

"This," said he, "is my water-skin and my camel:
where, then, is my dark browed slave gone?

این یکی بدری است می‌آید ز دور
می‌زند بر نور روز از روش نور

This man coming from afar is a full-moon:
the light from his countenance strikes upon the daylight.

کو غلام ما مگر سر گشته شد
یا بدو گرگی رسید و کشته شد

Where is my slave? Perchance he has lost his way,
or a wolf has overtaken him and he has been killed."

چون بیامد پیش گفتش کیستی
از یمن زادی و یا ترکیستی

When he came before him, he said, "Who are you?
Are you a native of Yemen or a Turcoman?

گو غلامم را چه کردی راست گو
گر بکشتی وانما حیلت مجو

Tell, what have you done to my slave? Speak the truth!
If you have killed him, declare it! Do not seek evasion."

گفت اگر کشتم به تو چون آمدم
چون به پای خود در این خون آمدم

He replied, "If I have killed him, how have I come to you?
How have I come with my own feet into this blood?"

کو غلام من بگفت اینك منم
کرد دست فضل یزدان روشنم

"Where is my slave?" He said, "Lo, I am:
the hand of God's grace has made me resplendent."

هی چه می‌گویی غلام من کجاست
هین نخواهی رست از من جز به راست

"Eh, what are you saying? Where is my slave?
Listen, you will not escape from me except by the truth."

گفت اسرار ترا با آن غلام
جمله واگویم یکایك من تمام

He said, "I will relate all your secret dealings with that slave,
one by one;

ز آن زمانی که خریدی تو مرا
تا به اکنون باز گویم ماجرا

I will relate what has passed
from the time when you did purchase me until now,

تا بدانی که همانم در وجود
گر چه از شبدیز من صبحی گشود

That you may know I am the same in existence,
though a dawn has opened forth from my night-hued.

رنگ دیگر شد و لیکن جان پاك
فارغ از رنگ است و از ارکان و خاك

The colour is changed; but the pure spirit is free from colour
and from the elements and the dust."

تن شناسان زود ما را گم کنند
آب نوشان ترك مشك و خم کنند

They that know the body soon lose us;
they that quaff the water abandon the water-skin and jar.

جان شناسان از عددها فارغند
غرقه‌ی دریای بی‌چونند و چند

They that know the spirit are free from numbers:
they are sunk in the Sea that is without quality or quantity.

جان شو و از راه جان جان را شناس
یار بینش شو نه فرزند قیاس

Become spirit and know spirit by means of spirit:
become the friend of vision, not the child of logic.

چون ملك با عقل یك سر رشته‌اند
بهر حکمت را دو صورت گشته‌اند

Forasmuch as the Angel is one in origin with Intelligence,
they have become two forms for the sake of Wisdom—

آن ملك چون مرغ بال و پر گرفت
وین خرد بگذاشت پر و فر گرفت

The Angel assumed wings and pinions like a bird
while this Intelligence left wings and assumed splendour—

لاجرم هر دو مناصر آمدند
هر دو خوش رو پشت همدیگر شدند

Necessarily both became helpers:
both the beauteous ones became a support to one another.

هم ملك هم عقل حق را واجدی
هر دو آدم را معین و ساجدی

The Angel as well as the Intelligence is a finder of God:
each of the two is a helper and worshipper of Adam.

نفس و شیطان بوده ز اول واحدی
بوده آدم را عدو و حاسدی

The nafs and the Devil have been one from the first,
and have been an enemy and envier of Adam.

آن که آدم را بدن دید او رمید
و انکه نور موتمن دید او خمید

He that regarded Adam as a body fled,
while he that regarded the trusty Light bowed.

آن دو دیده روشنان بودند از این
وین دو را دیده ندیده غیر طین

Those two were clairvoyant by this,
while the eye of these two saw nothing but clay.

این بیان اکنون چو خر بر یخ بماند
چون نشاید بر جهود انجیل خواند

This discourse is now left like an ass on the ice,
since it is not fitting to recite the Gospel to Jews.

کی توان با شیعه گفتن از عمر
کی توان بربط زدن در پیش کر

How can one speak of 'Umar to Shiites?
How can one play a lute before the deaf?

لیك گر در ده به گوشه یك کس است
های و هویی که بر آوردم بس است

But if there is any one in a nook in the village,
the hue and cry that I have raised is enough.

مستحق شرح را سنگ و کلوخ
ناطقی گردد مشرح با رسوخ

To him that is worthy to the exposition,
stones and brickbats become an articulate and well-grounded exponent.

بیان آن که حق تعالی هر چه داد و آفرید از سماوات و ارضین و اعیان و اعراض همه به استدعای حاجت آفرید، خود را محتاج چیزی باید کردن تا بدهد که أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ، اضطرار گواه استحقاق است

Explaining that whatever God most High bestowed and created— the heavens, the earth, the substances and the forms— He created all at the demand of need, and that one must make one's self in need of a thing, so that He may bestow it; for "... Or He who answers the sorely distressed when he calls unto Him?" Sore distress is the evidence of worthiness.

آن نیاز مریمی بوده ست و درد
که چنان طفلی سخن آغاز کرد

It was Mary's want and pain
that made such a babe begin to speak.

جزو او بی‌او برای او بگفت
جزو جزوت گفت دارد در نهفت

Part of her spoke on her behalf without her:
every part of you has speech in secret.

دست و پا شاهد شوندت ای رهی
منکری را چند دست و پا نهی

Your hands and feet become witnesses, O slave:
how long will you set hand and foot to denial?

ور نباشی مستحق شرح و گفت
ناطقه‌ی ناطق ترا دید و بخفت

And if you are not worthy of the exposition and the speech,
the rational soul of the speaker saw you and went to sleep.

هر چه رویید از پی محتاج رست
تا بیابد طالبی چیزی که جست

Whatever grew has grown for the sake of the needy,
in order that a seeker may find the thing he sought.

حق تعالی گر سماوات آفرید
از برای دفع حاجات آفرید

If God most High has created the heavens,
He has created them for the purpose of removing needs.

هر کجا دردی دوا آن جا رود
هر کجا فقری نوا آن جا رود

Wherever a pain is, the cure goes there;
wherever poverty is, the provision goes there.

هر کجا مشکل جواب آن جا رود
هر کجا کشتی است آب آن جا رود

Wherever a difficult question is, the answer goes there;
wherever a ship is, the water goes there.

آب کم جو تشنگی آور به دست
تا بجوشد آبت از بالا و پست

Do not seek the water, get thirst,
so that the water may gush forth from above and below.

تا نزاید طفلك نازك گلو
کی روان گردد ز پستان شیر او

Until the tender-throated babe is born,
how should the milk for it begin to flow from the breast?

رو بدین بالا و پستیها بدو
تا شوی تشنه و حرارت را گرو

Go; run on these hills and dales,
to the end that you may become thirsty and a prey to heat;

بعد از آن از بانگ زنبور هوا
بانگ آب جو بنوشی ای کیا

After that, from the noise of the hornet of the air
you will hear the noise of the water of the stream, O king.

حاجت تو کم نباشد از حشیش
آب را گیری سوی او می‌کشیش

Your need is not less than dry plants:
you take water and are drawing it towards them;

گوش گیری آب را تو می‌کشی
سوی زرع خشك تا یابد خوشی

You take the water by the ear and draw it towards the dry crops
that they may obtain refreshment.

زرع جان را کش جواهر مضمر است
ابر رحمت پر ز آب کوثر است

For the spiritual crops, whose essences are concealed,
the cloud of mercy is full of the water of Kawthar.

تا سَقاهُمْ رَبُّهُمْ آید خطاب
تشنه باش الله أعلم بالصواب

In order that *their Lord gave them to drink* may be addressed,
be thirsty! God best knows the right course.

آمدن آن زن کافر با طفل شیر خواره به نزدیك مصطفی علیه السلام و ناطق شدن عیسی‌وار به معجزات رسول صلی الله علیه و آله

How the unbelieving woman came to Mustafa, on whom be peace, with a sucking babe, and how it spoke, like Jesus, of the miracles of the Prophet, God bless and save him!

3220 هم از آن ده یك زنی از کافران
سوی پیغمبر دوان شد ز امتحان

A woman of the same village, one of the unbelievers,
ran to the Prophet for the sake of testing.

پیش پیغمبر در آمد با خمار
کودکی دو ماهه زن را بر کنار

She came in to the Prophet, with the veil:
the woman had a two months old infant in her lap.

گفت کودك سلم الله علیك
یا رسول الله قد جئنا إلیك

The child said, "God give peace unto you, O Messenger of Allah!
We have come to you."

مادرش از خشم گفتش هی خموش
کیت افکند این شهادت را بگوش

Its mother said to it angrily,
"Hey, be silent! Who put this testimony into yours ear?

این کی‌ات آموخت ای طفل صغیر
که زبانت گشت در طفلی جریر

Who taught you this, O little child,
so that your tongue became fluent in infancy?"

3225 گفت حق آموخت آن گه جبرئیل
در بیان با جبرئیل من رسیل

It replied, "God taught, then Gabriel:
I am Gabriel's accompanist in declaration."

گفت کو گفتا که بالای سرت
می‌نبینی کن به بالا منظرت

She said, "Where?"
It replied, "Above your head: do not you see? Turn yours eye aloft.

ایستاده بر سر تو جبرئیل
مر مرا گشته به صد گونه دلیل

Gabriel is standing above you:
to me he has become a guide in a hundred diverse ways."

گفت می‌بینی تو گفتا که بلی
بر سرت تابان چو بدری کاملی

She said, "Do you see?"
"Yes," it replied; "shining above you like a perfect full-moon.

می‌بیاموزد مرا وصف رسول
ز آن علوم می‌رهاند زین سفول

He is teaching me the qualities of the Prophet
and delivering me by means of that sublimity from this degradation."

3230 پس رسولش گفت ای طفل رضیع
چیست نامت باز گو و شو مطیع

Then said the Prophet to it,
"O sucking child, what is your name? Say forth and comply."

گفت نامم پیش حق عبد العزیز
عبد عزی پیش این یك مشت هیز

"'Abdu 'l-'Aziz," said the child, "is my name with God;
Abd-i Uzza with this handful of reprobates.

من ز عزی پاك و بیزار و بری
حق آن که دادت این پیغمبری

I am clear and free and quit of Uzza,
by the truth of Him who gave you this prophethood."

کودك دو ماهه همچون ماه بدر
درس بالغ گفته چون اصحاب صدر

The two months old child, like the full-moon, pronounced the discourse
of an adult, as those who occupy the seat of honour.

پس حنوط آن دم ز جنت در رسید
تا دماغ طفل و مادر بو کشید

Then at that instant arrived balm from Paradise,
so that the brain of child and mother drew in the scent.

هر دو می‌گفتند کز خوف سقوط
جان سپردن به بر این بوی حنوط

Both were saying, “For fear of falling
it is best to surrender one’s soul to the scent of this balm.”

آن کسی را کش معرف حق بود
جامد و نامیش صد صدق زند

As for that one whom God endows with knowledge,
things inanimate and growing utter a hundred expressions of belief in him.

آن کسی را کش خدا حافظ بود
مرغ و ماهی مر و را حارس شود

As for that one whom God protects,
birds and fish become his guardians.

ربودن عقاب موزه‌ی مصطفی علیه الصلاة و السلام و بردن بر هوا و نگون کردن و از موزه مار سیاه فرو افتادن

How an eagle seized the boot of the Prophet, on whom be peace, and carried it into the air and turned it upside down, and how a black serpent dropped down from the boot.

اندر این بودند کاواز صلا
مصطفی بشنید از سوی علا

They were thus engaged,
when Mustafa heard from aloft the call to the ritual prayer.

خواست آبی و وضو را تازه کرد
دست و رو را شست او ز آن آب سرد

He asked for water and renewed the ablution:
he washed his hands and face with that cold water.

هر دو پا شست و به موزه‌کرد رای
موزه را بربود یك موزه ربای

He washed both his feet and gave attention to his boot:
a boot-snatcher carried off the boot.

دست سوی موزه برد آن خوش خطاب
موزه را بربود از دستش عقاب

That man of sweet address moved his hand towards the boot:
an eagle snatched the boot from his hand,

موزه را اندر هوا برد او چو باد
پس نگون کرد و از آن ماری فتاد

And bore it away into the air, as the wind;
then she turned it upside down, and a serpent dropped from it.

در فتاد از موزه یك مار سیاه
ز آن عنایت شد عقابش نیك خواه

From the boot dropped a black serpent:
on account of that care the eagle became his benevolent friend.

پس عقاب آن موزه را آورد باز
گفت هین بستان و رو سوی نماز

Then the eagle brought back the boot and said,
“Come, take it and go to prayers.

از ضرورت کردم این گستاخیی
من ز ادب دارم شکسته شاخیی

I did this presumptuous act from necessity:
I am abashed by reverence.

وای کاو گستاخ پایی می‌نهد
بی‌ضرورت کش هوا فتوی دهد

Woe to him that steps presumptuously without necessity
because vain desire authorizes him!”

پس رسولش شکر کرد و گفت ما
این جفا دیدیم و بود این خود وفا

Then the Prophet thanked her and said,
“I deemed this rudeness, but it really was kindness.

موزه بربودی و من درهم شدم
تو غمم بردی و من در غم شدم

You carried off the boot, and I was perturbed:
you took away my grief, and I was aggrieved.

گر چه هر غیبی خدا ما را نمود
دل در آن لحظه به خود مشغول بود

Although God has shown to me every unseen thing,
at that moment my heart was occupied with myself."

گفت دور از تو که غفلت در تو رست
دیدنم آن غیب را هم عکس تست

She (the eagle) said, "Far be it from you that forgetfulness grew up in you:
my seeing that invisible thing is your reflection.

مار در موزه ببینم بر هوا
نیست از من عکس تست ای مصطفی

I, in the air, see the serpent in the boot,
it is not of me, and it is your reflection, O Mustafa."

عکس نورانی همه روشن بود
عکس ظلمانی همه گلخن بود

The reflection of the man of light is wholly resplendent;
the reflection of the man of darkness is wholly a bath-stove ash-heap.

عکس عبد الله همه نوری بود
عکس بیگانه همه کوری بود

The reflection of the servant of God is wholly luminous;
the reflection of the stranger is wholly blindness.

عکس هر کس را بدان ای جان ببین
پهلوی جنسی که خواهی می‌نشین

Know every one's reflection: see, O my soul;
ever sit beside the similar one whom you desire.

وجه عبرت گرفتن از این حکایت و یقین دانستن که إِنَّ مَعَ الْعُسْرِ يُسْراً

The right way of taking a lesson from this story and knowing with certainty that "verily, together with hardship there is ease"

عبرت است آن قصه‌ای جان مر ترا
تا که راضی باشی از حکم خدا

That tale is a lesson to you, O my soul,
to the end that you may acquiesce in the decree of God;

تا که زیرك باشی و نیكو گمان
چون ببینی واقعه‌ی بد ناگهان

So that you will be quick to understand
and will have good thoughts when you see a calamity of a sudden.

دیگران گردند زرد از بیم آن
تو چو گل خندان گه سود و زیان

Others turn pale from dread of it,
you laughing in the hour of gain or loss, like the rose.

ز انکه گل گر برگ برگش می‌کنی
خنده نگذارد نگردد منثنی

Because the rose, though you tear it petal by petal,
does not leave off laughing and does not become bent

گوید از خاری چرا افتم به غم
خنده را من خود ز خار آورده‌ام

"Why," it says, "should I fall into grief on account of a thorn?
Indeed I have brought laughter by means of the thorn."

هر چه از تو یاوه گردد از قضا
تو یقین دان که خریدت از بلا

Whatever by consequence becomes lost to you,
know for sure that it has redeemed you from affliction.

ما التصوف قال وجدان الفرح
في الفؤاد عند إتيان الترح

"What is Sufism?" He said,
"To feel joy in the heart at the coming of sorrow."

آن عقابش را عقابی دان که او
در ربود آن موزه را ز آن نیك خو

Regard His chastisement as the eagle which carried off the boot
from that man of excellent disposition,

تا رهاند پاش را از زخم مار
ای خنك عقلی که باشد بی‌غبار

That she might save his foot from the serpent's bite.
Oh, happy is the understanding that is undimmed.

گفت لا تأسوا عَلی ما فاتکم
إن أتی السرحان و أردی شاتکم

He has said, "*Grieve not for that which escapes you,*"
if the wolf come and destroy your sheep,

کان بلا دفع بلاهای بزرگ
و آن زیان منع زیانهای سترگ

For that affliction keeps off great afflictions,
and that loss prevents huge losses.

استدعای آن مرد از موسی زبان بهایم با طیور

How a certain man demanded of Moses the language of the beasts and birds.

گفت موسی را یکی مرد جوان
که بیاموزم زبان جانوران

A young man said to Moses,
"Teach me the language of the animals,

تا بود کز بانگ حیوانات و دد
عبرتی حاصل کنم در دین خود

That perchance from the voice of animals and wild beasts
I may get a lesson concerning my religion.

چون زبانهای بنی آدم همه
در پی آب است و نان و دمدمه

Since the languages of the sons of Adam
are entirely for the sake of water and bread and renown,

بلکه حیوانات را دردی دگر
باشد از تدبیر هنگام گذر

It may be that the animals have a different care,
that of taking thought for the hour of passing away."

گفت موسی رو گذر کن زین هوس
کاین خطر دارد بسی در پیش و پس

"Depart," said Moses; "abandon this vain desire,
for this holds much danger before and behind.

عبرت و بیداری از یزدان طلب
نه از کتاب و از مقال و حرف و لب

Seek the lesson and the wakefulness from God,
not from books and speech and words and lips."

گرم‌تر شد مرد ز آن منعش که کرد
گرم‌تر گردد همی از منع مرد

The man became more eager in consequence of the refusal which he
made to him: a man always becomes more eager from being refused.

گفت ای موسی چو نور تو بتافت
هر چه چیزی بود چیزی از تو یافت

He said, "O Moses, since your light has shone forth,
whatever was a thing has gained being from you.

مر مرا محروم کردن زین مراد
لایق لطفت نباشد ای جواد

It is not worthy of your bounty, O generous one,
to disappoint me of this object of desire.

این زمان قایم مقام حق توی
یاس باشد گر مرا مانع شوی

At this time you are the vicegerent of God:
it will be despair if you prevent me."

گفت موسی یا رب این مرد سلیم
سخره کرده‌ستش مگر دیو رجیم

Moses said, "O Lord,
surely the stoned Devil has subdued this simple man.

گر بیاموزم زیان کارش بود
ور نیاموزم دلش بد می‌شود

If I teach him, it will be harmful to him;
and if I do not teach him, he will become faint-hearted."

گفت ای موسی بیاموزش که ما
رد نکردیم از کرم هرگز دعا

He said, "Teach him, O Moses,
for We in our loving-kindness never have rejected prayer."

گفت یا رب او پشیمانی خورد
دست خاید جامه‌ها را بر درد

He said, "O Lord,
he will feel repentance and gnaw his hands and rend his garments.

نیست قدرت هر کسی را سازوار
عجز بهتر مایه‌ی پرهیزکار

Power is not suitable to every one:
weakness is the best stock-in-trade for the devout."

فقر از این رو فخر آمد جاودان
که به تقوی ماند دست نارسان

For this reason poverty is everlasting glory,
since the hand that cannot reach is left with fear of God.

ز آن غنا و ز آن غنی مردود شد
که ز قدرت صبرها بدرود شد

Riches and richness are spurned
because acts of patience are relinquished by power.

آدمی را عجز و فقر آمد امان
از بلای نفس پر حرص و غمان

Weakness and poverty are security for a man
against the sorrow of the greedy and anxious soul.

آن غم آمد ز آرزوهای فضول
که بدان خو کرده است آن صید غول

That anxiety arises from the wanton desires
to which that prey to the ghoul has become habituated.

آرزوی گل بود گل خواره را
گل شکر نگوارد آن بی‌چاره را

The eater of clay has a desire for clay:
rose-flavoured sugar is indigestible for that wretched man.

وحی آمدن از حق تعالی به موسی که بیاموزش چیزی که استدعا می‌کند یا بعضی از آن

How Revelation came from God most High to Moses that he should teach him the thing demanded by him, or part of it.

گفت یزدان تو بده بایست او
بر گشا در اختیار آن دست او

God said, "Do you grant his need:
let him have a free hand to choose."

اختیار آمد عبادت را نمك
ور نه می‌گردد به ناخواه این فلك

Choice is the salt of devotion;
otherwise: this celestial sphere revolves involuntarily;

گردش او را نه اجر و نه عقاب
که اختیار آمد هنر وقت حساب

Its revolution has neither reward nor punishment,
for free-will is a merit at the time of the Reckoning.

جمله عالم خود مسبح آمدند
نیست آن تسبیح جبری مزدمند

All created beings indeed are glorifiers,
that compulsory glorification is not wage-earning.

تیغ در دستش نه از عجزش بکن
تا که غازی گردد او یا راه زن

"Put a sword in his hand; pull him away from weakness,
so that he may become a holy warrior or a brigand,

ز انکه کَرَّمْنا شد آدم ز اختیار
نیم زنبور عسل شد نیم مار

Because *We have honoured* Man by free-will:
half is honeybee, half is snake."

مومنان کان عسل زنبوروار
کافران خود کان زهری همچو مار

The true believers are a store of honey, like the bee;
the infidels, in truth, are a store of poison, like the snake,

ز انکه مومن خورد بگزیده نبات
تا چو نحلی گشت ریق او حیات

Because the true believer ate choice herbs,
so that, like a bee, his spittle became life;

باز کافر خورد شربت از صدید
هم ز قوتش زهر شد در وی پدید

Again, the infidel drank sherbet of filthy water:
accordingly from his nourishment poison appeared in him.

اهل الهام خدا عین الحیات
اهل تسویل هوا سم الممات

Those inspired by God are the fountain of life;
those allured by the enticements of sensuality are the poison of death.

در جهان این مدح و شاباش و زهی
ز اختیار است و حفاظ آگهی

In the world this praise and "well done!" and "bravo!"
are in virtue of free-will and watchful attention.

جمله رندان چون که در زندان بوند
متقی و زاهد و حق خوان شوند

All profligates, when they are in prison,
become devout and ascetic and invokers of God.

چون که قدرت رفت کاسد شد عمل
هین که تا سرمایه نستاند اجل

When the power is gone, the work becomes unsalable.
Take heed lest Doom seize the capital.

قدرتت سرمایه‌ی سود است هین
وقت قدرت را نگه دار و ببین

The power is your profit-earning capital.
Listen, watch over the moment of power and observe!

آدمی بر خنگ کَرَّمْنا سوار
در کف درکش عنان اختیار

Man rides on the steed of "*We have honoured*":
the reins of free-will are in the hand of his intelligence.

باز موسی داد پند او را به مهر
که مرادت زرد خواهد کرد چهر

Once more did Moses admonish him kindly, saying,
"The thing you desire will make your face pale.

ترک این سودا بگو و ز حق بترس
دیو داده ستت برای مکر درس

Abandon this vain passion and be afraid of God:
the Devil has schooled you for the purpose of deception."

قانع شدن آن طالب به تعلیم زبان مرغ خانگی و سگ و اجابت موسی علیه السلام

How that seeker was content to be taught the language of domestic fowls and dogs, and how Moses, on whom be peace; complied with his request.

گفت باری نطق سگ کاو بر در است
نطق مرغ خانگی که اهل پر است

He said, "At any rate the language of the dog which is at the door
and the language of the domestic fowl which has wings."

گفت موسی هین تو دانی رو رسید
نطق این هر دو شود بر تو پدید

"Listen," said Moses, "you know! Go, it has arrived:
the language of both of these will be revealed to you."

بامدادان از برای امتحان
ایستاد او منتظر بر آستان

At daybreak, in order to make trial,
he stood waiting on the threshold.

خادمه سفره بیفشاند و فتاد
پاره‌ای نان بیات آثار زاد

The maid-servant shook the table-cloth, and a piece of bread,
the remnants of last night's meal, fell out.

در ربود آن را خروسی چون گرو
گفت سگ کردی تو بر ما ظلم رو

A cock snatched it up as the stake.
The dog said, "You have done injustice-to me. Leave!

دانه‌ی گندم توانی خورد و من
عاجزم در دانه خوردن در وطن

You can eat a grain of corn,
while I am unable to eat grains in my abode.

گندم و جو را و باقی حبوب
می‌توانی خورد و من نه ای طروب

You can eat corn and barley and the rest of the grains,
while I cannot, O jubilant one.

این لب نانی که قسم ماست نان
می‌ربایی این قدر را از سگا

This crust of bread, the bread which is our portion—
you are taking away from the dogs such a quantity as this!"

جواب خروس سگ را

The cock's answer to the dog

پس خروسش گفت تن زن غم مخور
که خدا بدهد عوض ز اینت دگر

Then the cock said to him, "Be silent, do not grieve,
for God will give you something else instead of this.

اسب این خواجه سقط خواهد شدن
روز فردا سیر خور کم کن حزن

The horse of this Khwaja is about to die:
to-morrow eat your fill and be not sorrowful.

مر سگان را عید باشد مرگ اسب
روزی وافر بود بی‌جهد و کسب

The horse's death will be a feast-day for the dogs:
there will be abundant provender without toil or earning."

اسب را بفروخت چون بشنید مرد
پیش سگ شد آن خروسش روی زرد

When the man heard, he sold the horse.
That cock of his was disgraced in the eyes of the dog.

روز دیگر همچنان نان را ربود
آن خروس و سگ بر او لب بر گشود

Next day the cock carried off the bread in the same fashion,
and the dog opened his lips at him,

کای خروس عشوه‌ده چند این دروغ
ظالمی و کاذبی و بی‌فروغ

Saying, "O beguiling cock, how long these lies?
You are unrighteous and false and without lustre.

اسب کش گفتی سقط گردد کجاست
کور اختر گوی و محرومی ز راست

Where is the horse that you said would die?
You are a blind man who tells of the stars and you are deprived of truth."

گفت او را آن خروس با خبر
که سقط شد اسب او جای دگر

That knowing cock said to him,
"His horse died in another place.

اسب را بفروخت و جست او از زیان
آن زیان انداخت او بر دیگران

He sold the horse and escaped from loss:
he cast the loss upon others;

لیك فردا استرش گردد سقط
مر سگان را باشد آن نعمت فقط

But to-morrow his mule will die:
that will be good fortune for the dogs, no more."

زود استر را فروشید آن حریص
یافت از غم و ز زیان آن دم محیص

The covetous man immediately sold the mule
and at that instant obtained deliverance from grief and loss.

روز ثالث گفت سگ با آن خروس
ای امیر کاذبان با طبل و کوس

On the third day the dog said to the cock,
"O prince of liars with your drums and kettledrums!"

گفت او بفروخت استر را شتاب
گفت فردایش غلام آید مصاب

He said, "He sold the mule in haste,"
said he, "to-morrow his slave will be stricken down,

چون غلام او بمیرد نانها
بر سگ و خواهنده ریزند اقربا

And when his slave dies,
the next of kin will scatter pieces of bread upon the dogs and beggars."

این شنید و آن غلامش را فروخت
رست از خسران و رخ را بر فروخت

He heard this and sold his slave:
he was saved from loss and his face was lit up.

شکرها می‌کرد و شادیها که من
رستم از سه واقعه اندر زمن

He was giving thanks and making merry, saying,
"I have been saved from three calamities in the world.

تا زبان مرغ و سگ آموختم
دیده‌ی سوء القضاء را دوختم

Since I learned the language of the fowl and the dog
I have pierced the eye of evil destiny."

روز دیگر آن سگ محروم گفت
کای خروس ژاژخا کو طاق و جفت

Next day the disappointed dog said,
"O stupid cock, where are the sundries?

خجل گشتن خروس پیش سگ به سبب دروغ شدن در آن سه وعده

How the cock became abashed before the dog on account of being false in those three promises.

چند چند آخر دروغ و مکر تو
خود نپرد جز دروغ از وکر تو

How long, pray, how long your falsehood and deceit?
Truly, nothing but falsehood flies out of your nest."

گفت حاشا از من و از جنس من
که بگردیم از دروغی ممتحن

He said, "Far be it from me and from my kind
that we should become afflicted with falsehood.

ما خروسان چون موذن راست گوی
هم رقیب آفتاب و وقت جوی

We cocks are veracious like the muezzin:
we are observers of the sun as well as seekers of the time.

پاسبان آفتابیم از درون
گر کنی بالای ما طشتی نگون

We are watchers of the sun inwardly,
though you may turn a basin upside down over us."

پاسبان آفتابند اولیا
در بشر واقف ز اسرار خدا

The watchers of the Sun are the saints:
in the flesh acquainted with the Divine mysteries.

اصل ما را حق پی بانگ نماز
داد هدیه آدمی را در جهاز

"God gave our family as a gift to Man
to call to the ritual prayer in preparation.

گر به ناهنگام سهوی‌مان رود
در اذان آن مقتل ما می‌شود

If a mistake be committed by us in the call to prayer at the wrong time,
it will become the cause of our being killed.

گفت ناهنگام حی علی الفلاح
خون ما را می‌کند خوار و مباح

To say at the wrong time 'Come to welfare'
will make our blood of no account and licit."

آن که معصوم آمد و پاك از غلط
آن خروس جان وحی آمد فقط

It is only the cock, the Soul of inspiration
that is protected and purged of error.

آن غلامش مرد پیش مشتری
شد زیان مشتری آن یك سری

His slave died in the house of the purchaser:
that was the purchaser's loss entirely.

او گریزانید مالش را و لیك
خون خود را ریخت اندر یاب نیك

He saved his money, but he shed his own blood.
Understand well!

یك زیان دفع زیانها می‌شدی
جسم و مال ماست جانها را فدی

One loss would have prevented losses:
our bodies and money are the ransom for our souls.

پیش شاهان در سیاست گستری
می‌دهی تو مال و سر را می‌خری

In the presence of kings, in dispensing punishment,
you offer money and purchase your head:

اعجمی چون گشته‌ای اندر قضا
می‌گریزانی ز داور مال را

How have you become, in consequence, a miser—
withholding your money from the Judge?

خبر کردن خروس از مرگ خواجه

How the cock foretold the death of the Khwaja.

ليك فردا خواهد او مردن يقين
گاو خواهد كشت وارث در حنين

"But to-morrow he will certainly die:
his heir, in mourning, will slaughter a cow.

صاحب خانه بخواهد مرد و رفت
روز فردا نك رسيدت لوت زفت

The owner of the house will die depart:
lo, to-morrow a great deal of food will reach you.

پاره‌های نان و لالنگ و طعام
در میان کوی یابد خاص و عام

High and low will get pieces of bread
and dainty morsels and viands in the midst of the street.

گاو قربانی و نانهای تنك
بر سگان و سایلان ریزد سبك

The sacrificed cow and thin loaves of bread
will be scattered quickly over the dogs and the beggars."

مرگ اسب و استر و مرگ غلام
بد قضا گردان این مغرور خام

The death of the horse and mule and the death of the slave
were bringing round the doom of this foolish deluded man.

از زیان مال و درد آن گریخت
مال افزون کرد و خون خویش ریخت

He fled from the loss of wealth and from grief thereat:
he increased his wealth and shed his own blood.

این ریاضتهای درویشان چراست
کان بلا بر تن بقای جانهاست

These austerities of dervishes—what are they for?
That that tribulation on the body is the everlasting life of spirits

تا بقای خود نیابد سالکی
چون کند تن را سقیم و هالکی

Unless a traveller gains the everlasting life of his self,
how should he make his body a sick and perishing?

دست کی جنبد به ایثار و عمل
تا نبیند داده را جانش بدل

How should he move his hand to altruism and work
unless he sees his soul in exchange for what is given (by him)?

آن که بدهد بی‌امید سودها
آن خدای است آن خدای است آن خدا

That one who gives without expectation of gains—
that one is God, is God, is God,

یا ولی حق که خوی حق گرفت
نور گشت و تابش مطلق گرفت

Or the friend of God, who has assumed the nature of God
and has become luminous and has received the Absolute Radiance;

کاو غنی است و جز او جمله فقیر
کی فقیری بی‌عوض گوید که گیر

For He is rich, while all except Him are poor:
how should a poor man say "Take" without compensation?

تا نبیند کودکی که سیب هست
او پیاز گنده را ندهد ز دست

Till a child sees that the apple is there,
it will not give up from its hand the stinking onion.

این همه بازار بهر این غرض
بر دکانها شسته بر بوی عوض

All these market-folk, for the sake of this object,
are seated on the benches in the hope of compensation:

صد متاع خوب عرضه می‌کنند
و اندرون دل عوضها می‌تنند

They offer a hundred fine articles of merchandise,
and within their hearts they are intent on compensations.

يك سلامی نشنوی ای مرد دین
که نگیرد آخر آن آستین

O man of the Religion, you will not hear a single salaam
whereof the end will not pluck your sleeve.

بی‌طمع نشنیده‌ام از خاص و عام
من سلامی ای برادر و السلام

I have never heard a disinterested salaam from high or low,
O brother—and the salaam—

جز سلام حق، هین آن را بجو
خانه خانه جا به جا و کو به کو

Except the salaam of God. Come; seek that from house to house,
from place to place, and from street to street!

از دهان آدمی خوش مشام
هم پیام حق شنودم هم سلام

From the mouth of the man who has a good scent
I heard both the message and the salaam of God;

وین سلام باقیان بر بوی آن
من همی‌نوشم به دل خوشتر ز جان

And in the hope of that I am listening with my heart
to the salaams of the rest sweeter than life.

ز آن سلام او سلام حق شده ست
کاتش اندر دودمان خود زده ست

His salaam has become the salaam of God
because he has set fire to the household of self.

مرده است از خود شده زنده به رب
ز آن بود اسرار حقش در دو لب

He has died to self and become living through the Lord:
hence the mysteries of God are on his lips.

مردن تن در ریاضت زندگی است
رنج این تن روح را پایندگی است

The death of the body in self-discipline is life:
the sufferings of this body are everlastingness to the spirit.

گوش بنهاده بد آن مرد خبیث
می‌شنود او از خروسش آن حدیث

That wicked man had lent ear:
he was hearing from his cock the news.

دویدن آن شخص به سوی موسی به زنهار چون از خروس خبر مرگ خود شنید

How that person ran to Moses for protection when he heard from the cock the announcement of his death.

چون شنید اینها دوان شد تیز و تفت
بر در موسی کلیم الله رفت

When he heard these things, he started running in hot haste:
he went to the door of Moses, with whom God conversed.

رو همی‌مالید در خاك او ز بیم
که مرا فریاد رس زین ای کلیم

He was rubbing his face in the dust from fear, saying,
"Save me from this, O Kalím!"

گفت رو بفروش خود را و بره
چون که استا گشته‌ای برجه ز چه

He said, "Go, sell yourself and escape!
Since you have become expert, jump out of the pit!

بر مسلمانان زیان انداز تو
کیسه و همیانها را کن دو تو

Throw the loss upon true believers!
Make your purses and wallets double!

من درون خشت دیدم این قضا
که در آیینه عیان شد مر ترا

I beheld in the brick this destiny
which to you became visible in the mirror.

عاقل اول بیند آخر را به دل
اندر آخر بیند از دانش مقل

The intelligent man sees with his heart the end at the first;
he that is lacking in knowledge sees it at the end."

باز زاری کرد کای نیکو خصال
مر مرا در سر مزن در رو ممال

Once more he made lamentation, saying, "O you who have goodly qualities,
do not beat me on the head, do not rub into my face.

از من آن آمد که بودم ناسزا
ناسزایم را تو ده حسن الجزا

That issued from me because I was unworthy:
do you give good recompense to my unworthy."

گفت تیری جست از شست ای پسر
نیست سنت کاید آن واپس به سر

He said, "An arrow sped from the thumb-stall, my lad:
it is not the rule that it should come back to the source;

لیك در خواهم ز نیكو داوری
تا كه ایمان آن زمان با خود بری

But I will crave of good dispensation
that you may take the Faith away with you at that time.

چون كه ایمان برده باشی زنده‌ای
چون كه با ایمان روی پاینده‌ای

When you have taken the Faith away, you are living:
when you go with the Faith, you are enduring."

هم در آن دم حال بر خواجه بگشت
تا دلش شورید و آوردند طشت

At the same instant the Khwaja became indisposed,
so that he felt qualms, and they brought the basin.

شورش مرگ است نه هیضه‌ی طعام
قی چه سودت دارد ای بد بخت خام

It is the qualms of death, not indigestion:
how should vomiting avail you, O foolish ill-fortuned man?

چار كس بردند تا سوی وثاق
ساق می‌مالید او بر پشت ساق

Four persons carried him to his house:
he was rubbing leg on the back of leg.

پند موسی نشنوی شوخی كنی
خویشتن بر تیغ پولادی زنی

If you do not listen to Moses's counsel and are disrespectful,
you dash yourself against a sword of steel.

شرم ناید تیغ را از جان تو
آن تست این ای برادر آن تو

The sword feels no shame from your life:
this is your own, O brother, your own.

دعاكردن موسی آن شخص را تا به ایمان رود از دنیا

How Moses prayed for that person, that he might depart from the world in the Faith.

موسی آمد در مناجات آن سحر
كای خدا ایمان از او مستان مبر

At dawn Moses began praying, saying,
"O God, do not take the Faith from him, do not carry it away!

پادشاهی كن بر او بخشا كه او
سهو كرد و خیره رویی و غلو

Act in royal fashion, forgive him, for he has erred
and behaved with impudence and transgressed exceedingly.

گفتمش این علم نه در خورد تست
دفع پنداريد گفتم را و سست

I said to him, 'This knowledge is not meet for you,
he deemed my words a thwarting and vain."

دست را بر اژدها آن كس زند
كه عصا را دستش اژدرها كند

That one lays hands on the dragon
whose hand makes the rod a dragon.

سر غیب آن را سزد آموختن
كه ز گفتن لب تواند دوختن

To learn the secret of the Unseen
is fitting for him who can seal his lips from speech.

در خور دریا نشد جز مرغ آب
فهم كن و الله أعلم بالصواب

None but the water-fowl is proper for the sea.
Understand—and God best knows the right course.

او به دریا رفت و مرغ آبی نبود
گشت غرقه دست گیرش ای ودود

"He went into the sea, and he was not a water-fowl: he sank.
Take his hand, O Loving One!"

اجابت کردن حق تعالی دعای موسی را علیه السلام

How God most High answered favourably the prayer of Moses, on whom be peace.

گفت بخشیدم بدو ایمان نعم
ور تو خواهی این زمان زنده‌ش کنم

He said, "Yes, I bestow the Faith upon him,
and if you wish I will bring him to life at this moment;

بلکه جمله‌ی مردگان خاك را
این زمان زنده کنم بهر ترا

No, I will at this moment bring to life
all the dead in the earth for your sake."

گفت موسی این جهان مردن است
آن جهان انگیز کانجا روشن است

Moses said, "This is the world of dying:
raise that world, for that place is resplendent.

این فنا جا چون جهان بود نیست
باز گشت عاریت بس سود نیست

Inasmuch as this abode of mortality is not the world of Being,
the return to a borrowed thing is not much gain.

رحمتی افشان برِ ایشان هم کنون
در نهان خانه‌ی لَدَیْنا محضرون

Strew a gift of mercy upon them even now
in the secret chamber of *assembled in Our presence*."

تا بدانی که زیان جسم و مال
سود جان باشد رهاند از وبال

That you may know that loss of the body and of wealth
is gain to the spirit and delivers it from bane.

پس ریاضت را به جان شو مشتری
چون سپردی تن به خدمت جان بری

Therefore be a purchaser of discipline with your soul:
you will save your soul when you have given up your body to service.

ور ریاضت آیدت بی‌اختیار
سر بنه شکرانه ده ای کامیار

And if the discipline comes to you without free choice,
bow your head and give thanks, O successful one.

چون حقت داد آن ریاضت شکر کن
تو نکردی او کشیدت ز امر کن

Since God has given you that discipline, render thanks:
you have not done; He has drawn you by the command, "Be!"

حکایت آن زنی که فرزندش نمی‌زیست بنالید جواب آمد که آن عوض ریاضت تست و به جای جهاد مجاهدان است ترا

Story of the woman whose children never lived, and how, when she made lamentation, the answer came—"That is instead of your ascetic discipline and is for you in lieu of the self-mortification of those who mortify themselves."

آن زنی هر سال زاییدی پسر
بیش از شش مه نبودی عمرور

That woman used to bear a son every year;
he never lived more than six months;

یا سه مه یا چار مه گشتی تباه
ناله کرد آن زن که افغان ای اله

Either three months or four months he would perish.
The woman made lamentation, crying, "Alas, O God,

نه مهم بار است و سه ماهم فرح
نعمتم زوتر رو از قوس قزح

For nine months I have the burden, and for three months I have joy:
my happiness is fleeter than the rainbow."

پیش مردان خدا کردی نفیر
زین شکایت آن زن از درد نذیر

That woman, because of the terrifying anguish,
used to make this plaintive outcry before the men of God.

بیست فرزند این چنین در گور رفت
آتشی در جانشان افتاد تفت

In this way twenty children went into the grave:
a fire fell swiftly upon their lives,

تا شبی بنمود او را جنتی
باقیی سبزی خوشی بی‌ضنتی

One night, there was shown to her
a garden everlasting, verdant, delectable, and ungrudged.

باغ گفتم نعمت بی‌کیف را
کاصل نعمتهاست و مجمع باغها

I have called the Unconditioned Bounty a garden,
since it is the source of bounties and the assembly of gardens;

ور نه لا عین رأت چه جای باغ
گفت نور غیب را یزدان چراغ

Otherwise, no eye has beheld: what place is there for a garden?
God has called the Light of the Unseen “a lamp.”

مثل نبود آن مثال آن بود
تا برد بوی آن که او حیران بود

It’s not a comparison; it is a parable thereof,
in order that he who is bewildered may get a scent.

حاصل آن زن دید آن را مست شد
ز آن تجلی آن ضعیف از دست شد

In short, the woman saw that and became intoxicated:
at that revelation the weak fell into an ecstasy.

دید در قصری نوشته نام خویش
آن خود دانستش آن محبوب کیش

She saw her name written on a palace:
she who was of goodly belief knew that it belonged to her.

بعد از آن گفتند کاین نعمت و راست
کاو به جان بازی بجز صادق نخاست

After that, they said, “This Bounty is for him who has risen up
with constant sincerity in self-devotion.

خدمت بسیار می‌بایست کرد
مر ترا تا بر خوری زین چاشت خورد

You must have done much service,
in order that you might partake of this repast;

چون تو کاهل بودی اندر التجا
آن مصیبتها عوض دادت خدا

As you were remiss in taking refuge,
God gave you those afflictions instead.”

گفت یا رب تا به صد سال و فزون
این چنینم ده بریز از من تو خون

“O Lord,” cried she, “give me such-like for a hundred years and more!
Shed my blood!”

اندر آن باغ او چو آمد پیش پیش
دید در وی جمله فرزندان خویش

When she advanced into that garden,
she saw there all her children.

گفت از من گم شد از تو گم نشد
بی‌دو چشم غیب کس مردم نشد

She said, “They were lost to me, they were not lost to You.”
Without the two eyes of the Unseen, no one becomes the Human Being.

تو نکردی قصد و از بینی دوید
خون افزون تا ز تب جانت رهید

You did not let blood, and the superfluous blood ran from your nose,
to the end that your life might be saved from fever.

مغز هر میوه به است از پوستش
پوست دان تن را و مغز آن دوستش

The core of every fruit is better than its rind:
deem the body to be the rind, and its friend to be the core.

مغز نغزی دارد آخر آدمی
یك دمی آن را طلب گر ز آن دمی

After all, a Human Being has a goodly core:
seek it for one moment, if you are of that breath.

در آمدن حمزه در جنگ بی‌زره

How Hamza, May God be well-pleased with him, came to battle without a coat of mail.

اندر آخر حمزه چون در صف شدی
بی‌زره سر مست در غزو آمدی

Whenever at the end Hamza went into the ranks,
he would enter the fray intoxicated, without a coat of mail.

سینه باز و تن برهنه پیش پیش
در فکندی در صف شمشیر خویش

Advancing with open breast and naked body,
he would throw himself into the sword-bearing ranks.

خلق پرسیدند کای عم رسول
ای هژبر صف شکن شاه فحول

The people asked him, saying, "O uncle of the Prophet,
O Lion that breaks the ranks, O prince of the champions,

نه تو لا تُلْقُوا بِأَيْدِيكُمْ إلى
تهلکه خواندی ز پیغام خدا

Have not you read in the Message of God
'*Do not cast yourselves with your own hands into destruction*'?

پس چرا تو خویش را در تهلکه
می‌دراندازی چنین در معرکه

Then why are you casting yourself thus
into destruction on the field of battle?

چون جوان بودی و زفت و سخت زه
تو نمی‌رفتی سوی صف بی‌زره

When you were young and robust and strongly-knit,
you did not go into the battle-line without a coat of mail.

چون شدی پیر و ضعیف و منحنی
پرده‌های لاابالی می‌زنی

Now that you have become old and infirm and bent,
you are knocking at the curtains of recklessness,

لاابالی‌وار با تیغ و سنان
می‌نمایی دار و گیر و امتحان

And with sword and spear, like one who heeds nothing,
you are grappling and struggling and making trial.

تیغ حرمت می‌ندارد پیر را
کی بود تمییز تیغ و تیر را

The sword has no respect for the old:
how should sword and arrow possess discernment?"

زین نسق غم خوارگان بی‌خبر
پند می‌دادند او را از غیر

In this manner were the ignorant sympathisers
giving him counsel zealously.

جواب حمزه مر خلق را

The reply of Hamza to the people

گفت حمزه چون که بودم من جوان
مرگ می‌دیدم وداع این جهان

Hamza said, "When I was young,
I used to regard farewell to this world as death.

سوی مردن کس به رغبت کی رود
پیش اژدرها برهنه کی شود

How should any one go to death eagerly?
How should he come naked to meet the dragon?

لیك از نور محمد من کنون
نیستم این شهر فانی را زبون

But now, through the Light of Mohammed,
I am not subject to this city that is passing away.

از برون حس لشکرگاه شاه
پر همی‌بینم ز نور حق سپاه

Beyond the senses, I behold the camp of the King
thronged with the army of the Light of God,

خیمه در خیمه طناب اندر طناب
شکر آن که کرد بیدارم ز خواب

Tent on tent and tent-rope on tent-rope.
Thanks be to Him who awakened me from slumber!”

آن که مردن پیش چشمش تهلکه ست
امر لا تُلْقُوا بگیرد او به دست

That one in whose eyes death is destruction—
he takes hold of the command, “*Do not cast*”;

و انکه مردن پیش او شد فتح باب
سارِعُوا آید مر او را در خطاب

And that one to whom death is the opening of the gate—
for him in the Allocution there is, “*Vie ye with each other in hastening.*”

الحذر ای مرگ بینان بارعوا
العجل ای حشر بینان سارعوا

Beware, O you who regard death! Surpass one another!
Quick, O you who regard the Resurrection! *Vie with each other in hastening!*

الصلا ای لطف‌بینان افرحوا
البلا ای قهر بینان اترحوا

Welcome, O you who regard the grace! Rejoice!
Woe, O you who regard the wrath! Be sorrowful!

هر که یوسف دید جان کردش فدی
هر که گرگش دید برگشت از هدی

Whosoever deems death to be Joseph gives up his soul in ransom for it;
whosoever deems it to be the wolf turns back from right guidance.

مرگ هر یك ای پسر هم رنگ اوست
پیش دشمن دشمن و بر دوست دوست

Every one’s death is of the same quality as himself, my lad:
to the enemy an enemy, and to the friend a friend.

پیش ترك آیینه را خوش رنگی است
پیش زنگی آینه هم زنگی است

In the eyes of the Turcoman the mirror has a fair colour;
similarly in the eyes of the Ethiopian the mirror is an Ethiopian.

آن که می‌ترسی ز مرگ اندر فرار
آن ز خود ترسانی ای جان هوش دار

Your fear of death in fleeing is your fear of yourself.
Take heed, O soul!

روی زشت تست نه رخسار مرگ
جان تو همچون درخت و مرگ برگ

It’s your ugly face, not the visage of Death:
your spirit is like the tree and death the leaf.

از تو رسته ست ار نکوی است ار بد است
ناخوش و خوش هر ضمیرت از خود است

It has grown from you, whether it is good or evil:
every hidden thought of yours, foul or fair, is from yourself.

گر به خاری خسته‌ای خود کشته‌ای
ور حریر و قز دری خود رشته‌ای

If you are wounded by a thorn, you yourself have sown;
and if you are in satin and silk, you yourself have spun.

دان که نبود فعل هم رنگ جزا
هیچ خدمت نیست هم رنگ عطا

Know that the act is not of the same complexion as the requital:
the service is nowise of the same complexion as the payment given.

مزد مزدوران نمی‌ماند به کار
کان عرض وین جوهر است و پایدار

The labourers’ wage does not resemble the work, inasmuch as the latter
is the accident, while the former is the substance and permanent.

آن همه سختی و زور است و عرق
وین همه سیم است و زر است و طبق

The former is wholly hardship and effort and sweat,
while the latter is wholly silver and gold and trays.

گر ترا آید ز جایی تهمتی
کرد مظلومیت دعا در محنتی

If suspicion fall upon you from some quarter, the person whom you wronged
has invoked God against you in an affliction

تو همی‌گویی که من آزاده‌ام
بر کسی من تهمتی ننهاده‌ام

You say, “I am free:
I have not laid suspicion on any one.”

تو گناهی کرده‌ای شکل دگر
دانه کشتی دانه کی ماند به بر

You have committed another form of sin; you sowed the seed:
how should the seed resemble the fruit?

او زنا کرد و جزا صد چوب بود
گوید او من کی زدم کس را به عود

The celibate committed adultery, and the penalty was a hundred blows
with the stick. "When," says he, "did I strike any one with wood?"

نه جزای آن زنا بود این بلا
چوب کی ماند ز نارا در خلا

Was not this infliction the penalty for that adultery?
How should the stick resemble adultery in secret?

مار کی ماند عصا را ای کلیم
درد کی ماند دوا را ای حکیم

How should the serpent resemble the rod, O Moses?
How should the pain resemble the remedy, O doctor?

تو به جای آن عصا آب منی
چون بیفکندی شد آن شخص سنی

When you, instead of the rod, ejected semen into the uterus
that semen became a fine figure

یار شد یا مار شد آن آب تو
ز آن عصا چون است این اعجاب تو

That semen of yours became a friend or a serpent:
why is this astonishment at the rod on your part?

هیچ ماند آب آن فرزند را
هیچ ماند نیشکر مر قند را

Does the semen at all resemble that child?
Does the sugar-cane at all resemble the candy?

چون سجودی یا رکوعی مرد کشت
شد در آن عالم سجود او بهشت

When a man has sown a prostration or a genuflexion,
in yonder world his prostration becomes Paradise.

چون که پرید از دهانش حمد حق
مرغ جنت ساختش رب الفلق

When praise of God has flown from his mouth,
the *Lord of the daybreak* fashions it into a bird of Paradise.

حمد و تسبیحت نماند مرغ را
گر چه نطفه‌ی مرغ باد است و هوا

Your praise and glorification does not resemble the bird,
though the bird's semen is wind and air.

چون ز دستت رست ایثار و زکات
گشت این دست آن طرف نخل و نبات

When altruism and almsgiving have grown up from your hand,
this hand becomes on yonder side date-palms and herbage.

آب صبرت جوی آب خلد شد
جوی شیر خلد مهر تست و ود

The water, your renunciation, became a river of water in Paradise;
your love and affection is a river of milk in Paradise.

ذوق طاعت گشت جوی انگبین
مستی و شوق تو جوی خمر بین

Delight in devotion became a river of honey;
behold your intoxication and longing as a river of wine.

این سببها آن اثرها را نماند
کس نداند چونش جای آن نشاند

These causes did not resemble those effects:
none knows how He installed it in the place of that.

این سببها چون به فرمان تو بود
چار جو هم مر ترا فرمان نمود

Since these causes obeyed your command,
the four rivers likewise showed obedience to you.

هر طرف خواهی روانش می‌کنی
آن صفت چون بد چنانش می‌کنی

You make them flow in whatever direction you wish:
as that quality was, such do you make it to be.

چون منی تو که در فرمان تست
نسل آن در امر تو آیند چست

As your semen, which is at your command—
the progeny thereof are ready to your command.

می‌دود بر امر تو فرزند نو
که منم جزوت که کردی‌اش گرو

Your young son runs at your command, saying,
"I am the part of you which you did deposit in my mother's womb."

آن صفت در امر تو بود این جهان
هم در امر تست آن جوها روان

That quality obeyed your command in this world:
likewise those rivers flow at your command.

آن درختان مر ترا فرمان برند
کان درختان از صفاتت با برند

Those trees are obedient to you,
because those trees are fruitful by your qualities.

چون به امر تست اینجا این صفات
پس در امر تست آن جا آن جزات

Since these qualities are to your command here,
so your recompense is at your command there.

چون ز دستت زخم بر مظلوم رست
آن درختی گشت از او زقوم رست

When blows proceeded from your hand against the victim of injustice,
they became a tree: the Zaqqum grew from them.

چون ز خشم آتش تو در دلها زدی
مایه‌ی نار جهنم آمدی

When in anger you threw fire into hearts,
you became the source of Hell-fire.

آتشت اینجا چو آدم سوز بود
آن چه از وی زاد مرد افروز بود

Since here your fire was burning mankind,
that which was born of it was kindling men.

آتش تو قصد مردم می‌کند
نار کز وی زاد بر مردم زند

Your fire makes an attack on the people:
the fire that sprang from it rushes against the people.

آن سخنهای چو مار و کژدمت
مار و کژدم گشت و می‌گیرد دمت

Your words resembling snakes and scorpions
have become snakes and scorpions and are seizing your tail.

اولیا را داشتی در انتظار
انتظار رستخیزت گشت یار

You kept the friends waiting:
you will be kept waiting at the Resurrection.

وعده‌ی فردا و پس فردای تو
انتظار حشرت آمد وای تو

Your promise, "To-morrow" and "the day after to-morrow,"
has become your waiting on the Day of Congregation: alas for you!

منتظر مانی در آن روز دراز
در حساب و آفتاب جان گداز

You will remain waiting on that long Day,
in rendering an account and in the soul-consuming sun,

کاسمان را منتظر می‌داشتی
تخم فردا ره روم می‌کاشتی

Because you were wont to keep Heaven waiting
and sow the seed of "I will go on the Way to-morrow."

خشم تو تخم سعیر دوزخ است
هین بکش این دوزخت را کاین فخ است

Your anger is the seed of Hell-fire:
take heed, extinguish this Hell of yours, for this is a trap.

کشتن این نار نبود جز به نور
نورك أطفأ نارنا نحن الشكور

The extinction of this fire is not save by the Light:
"your light has put out our fire, we are the grateful."

گر تو بی‌نوری کنی حلمی به دست
آتشت زنده ست و در خاکستر است

If you are devoid of the Light and do an act of clemency, it is evil:
your fire is alive and is in the embers.

آن تکلف باشد و رو پوش هین
نار را نکشد بغیر نور دین

Beware! That is ostentation and masking:
nothing will extinguish the fire except the Light of The Path.

تا نبینی نور دین ایمن مباش
کاتش پنهان شود یك روز فاش

Do not be secure till you behold the Light of The Path,
for the hidden fire will one day become manifest.

نور آبی دان و هم بر آب چفس
چون که داری آب از آتش مترس

Deem the Light to be water, and cleave to the water withal:
when you have the water, be not afraid of the fire.

آب آتش را کشد کاتش به خو
می‌بسوزد نسل و فرزندان او

The water will extinguish the fire,
because the fire by its nature burns up its progeny and children.

سوی آن مرغابیان رو روز چند
تا ترا در آب حیوانی کشند

Go, for a while, to those water-birds,
that they may lead you to the Water of Life.

مرغ خاکی مرغ آبی هم تنند
لیك ضدانند آب و روغنند

The land-bird and the water-bird have the same body,
but they are opposites: they are water and oil.

هر یکی مر اصل خود را بنده‌اند
احتیاطی کن به هم مانندهاند

Each is devoted to its own origin;
have a care: they resemble each other,

همچنان که وسوسه و وحی أَ لَسْتُ
هر دو معقولند لیکن فرق هست

Just as both suggestion and Divine inspiration are intelligible,
and yet there is a difference.

هر دو دلالان بازار ضمیر
رختها را می‌ستایند ای امیر

Both brokers in the market of Conscience
extol their wares, O prince.

گر تو صراف دلی فکرت شناس
فرق کن سر دو فکرت چون نخاس

If you are a spiritual money-changer, one who recognises thought,
distinguish the real nature of the two thoughts which resemble slave-dealers;

ور ندانی این دو فکرت از گمان
لاخلابه گوی و مشتاب و مران

And if from opinion you do not know these two thoughts,
say, “No deception!” and be not in a hurry and do not push forward.

حیله‌ی دفع مغبون شدن در بیع و شرا

The means of preventing one’s self from being swindled in sale and purchase.

آن یکی یاری پیمبر را بگفت
که منم در بیعها با غبن جفت

A certain friend said to the Prophet,
“I am always being swindled in commerce.

مکر هر کس کاو فرو شد یا خرد
همچو سحر است و ز راهم می‌برد

The deceit of everyone who sells or buys
is like magic and leads me off the track.”

گفت در بیعی که ترسی از غرار
شرط کن سه روز خود را اختیار

He said, “When you are afraid of being duped in a commercial transaction,
stipulate for yourself three days to choose,

که تانی هست از رحمان یقین
هست تعجیلت ز شیطان لعین

For deliberation is assuredly from the Merciful;
your haste is from the accursed Devil.”

پیش سگ چون لقمه‌ی نان افکنی
بو کند آن گه خورد ای معتنی

When you throw a morsel of bread to a dog,
he smells, then he eats, O careful one.

او ببینی بو کند ما با خرد
هم ببوییمش به عقل منتقد

He smells with the nose,
we too with wisdom smell it with the purified intelligence.

با تانی گشت موجود از خدا
تا به شش روز این زمین و چرخها

This earth and the spheres
were brought into existence by God with deliberation to six days;

ور نه قادر بود کز کُنْ فیکون
صد زمین و چرخ آوردی برون

Otherwise, He was able—“*Be, and it is*”—
to bring forth a hundred earths and heavens.

آدمی را اندك اندك آن همام
تا چهل سالش کند مرد تمام

Little by little till forty years
that Potentate makes the human being a complete man,

گر چه قادر بود کاندر یك نفس
از عدم پران کند پنجاه کس

Although He was able in a single moment
to set flying fifty persons from non-existence

عیسی قادر بود کاو از یك دعا
بی‌توقف بر جهاند مرده را

Jesus by means of one prayer
was able to make the dead spring up without delay:

خالق عیسی بنتواندکه او
بی‌توقف مردم آرد تو به تو

Is the Creator of Jesus unable, without delay,
to bring men in manifold succession?

این تانی از پی تعلیم تست
که طلب آهسته باید بی‌سکست

This deliberation is for the purpose of teaching you
that you must seek slowly without break.

جو یکی کوچك که دایم می‌رود
نه نجس گردد نه گنده می‌شود

A little rivulet which is moving continually
does not become defiled or grow fetid.

زین تأنی زاید اقبال و سرور
این تأنی بیضه دولت چون طیور

From this deliberation are born felicity and joy:
this deliberation is the egg, fortune is like the birds.

مرغ کی ماند به بیضه ای عنید
گر چه از بیضه همی‌آید پدید

How should the bird resemble the egg, O obstinate one,
though it is produced from the egg?

باش تا اجزای تو چون بیضه‌ها
مرغها زایند اندر انتها

Wait till your limbs, like eggs,
hatch birds ultimately!

بیضه‌ی مار ار چه ماند در شبه
بیضه‌ی گنجشك را دور است ره

Though the serpent’s egg resembles the sparrow’s egg in likeness,
the distance is far.

دانه‌ی آبی به دانه‌ی سیب نیز
گر چه ماند فرق‌ها دان ای عزیز

Again, though the seed of the quince resembles the seed of the apple,
recognise the differences, O honoured.

برگها هم رنگ باشد در نظر
میوه‌ها هر یك بود نوعی دگر

Leaves are of the same colour to look at,
fruits, every one, are of a diverse sort.

برگهای جسمها مانندهاند
لیك هر جانی به ریعی زنده‌اند

The leaves, the bodies, are similar,
but every soul lives with a produce.

خلق در بازار یکسان می‌روند
آن یکی در ذوق و دیگر دردمند

In the bazaar the people go all alike;
one is in glee and another sorrowful.

همچنان در مرگ یکسان می‌رویم
نیم در خسران و نیمی خسرویم

Even so in death: we go all alike,
half of us are losers and half are emperors.

وفات یافتن بلال با شادی

How Bilal, May God be well-pleased with him, died rejoicing.

چون بلال از ضعف شد همچون هلال
رنگ مرگ افتاد بر روی بلال

When Bilal from weakness became as the new-moon,
the hue of death fell upon Bilal’s face.

جفت او دیدش بگفتا وا حرب
پس بلالش گفت نه نه وا طرب

His wife saw him and cried, “Oh, sorrow!”
Then Bilal said to her, “Nay, nay! ‘Oh, joy!’

تا کنون اندر حرب بودم ز زیست
تو چه دانی مرگ چون عیش است و چیست

Until now I have been in sorrow from living:
how should you know how delightful death is, and what it is?"

این همی‌گفت و رخش در عین گفت
نرگس و گلبرگ و لاله می‌شکفت

He was saying this, and at the very moment of saying it
his countenance was blooming with narcissi, rose-leaves, and red anemones.

تاب رو و چشم پر انوار او
می گواهی داد بر گفتار او

The glow of his face and his eye full of radiance
were giving testimony to his words.

هر سیه دل می سیه دیدی و را
مردم دیده سیاه آمد چرا

Every black-hearted one was regarding him as black;
why is the man of the eye black?

مردم نادیده باشد رو سیاه
مردم دیده بود مرآت ماه

The man blind is black-faced;
the Man of the eye is the mirror for the Moon.

خود که بیند مردم دیده‌ی ترا
در جهان جز مردم دیده‌فزا

Who in the world, indeed, sees the man of your eye
except the Man of piercing sight?

چون به غیر مردم دیده‌ش ندید
پس به غیر او که در رنگش رسید

Since none but the Man of the eye beheld it,
who, then, but he attained to its colour?

پس جز او جمله مقلد آمدند
در صفات مردم دیده‌ی بلند

Therefore all except him are imitators
in regard to the attributes of the sublime man of the eye.

گفت جفتش الفراق ای خوش خصال
گفت نه نه الوصال است الوصال

His wife said to him, the parting, O man of goodly qualities."
"Nay, nay," said he, "'it is the union, the union."

گفت جفت امشب غریبی می‌روی
از تبار و خویش غایب می‌شوی

The wife said, "To-night you will go to a strange country,
you will become absent from your family and kindred."

گفت نه نه بلکه امشب جان من
می‌رسد خود از غریبی در وطن

"Nay, nay," he replied; "contrariwise,
to-night in sooth from a strange country my spirit is coming home."

گفت رویت را کجا بینیم ما
گفت اندر حلقه‌ی خاص خدا

She said, "Where shall we behold your face?"
He answered, "In God's chosen circle."

حلقه‌ی خاصش به تو پیوسته است
گر نظر بالا کنی نه سوی پست

His chosen circle adjoins you,
if you look upward, not downward.

اندر آن حلقه ز رب العالمین
نور می‌تابد چو در حلقه نگین

In that circle the Light from the Lord of created beings
is gleaming like the bezel in the circle.

گفت ویران گشت این خانه دریغ
گفت اندر مه نگر منگر به میغ

"Alas," she said, "this house has been ruined."
"Look on the moon," said he, "do not look on the cloud.

کرد ویران تا کند معمورتر
قوم انبه بود و خانه مختصر

He has ruined it in order that He may make it more flourishing:
my kinsfolk were numerous and the house was small.

حکمت ویران شدن تن به مرگ

The wisdom in ruining the body by death

من چو آدم بودم اول حبس کرب
پر شد اکنون نسل جانم شرق و غرب

Formerly, like Adam; I was imprisoned in grief;
now East and West are filled with my spirit's progeny.

من گدا بودم در این خانه‌ی چو چاه
شاه گشتم قصر باید بهر شاه

I was a beggar in this dungeon-like house;
I have become a king: a palace is needed for a king."

قصرها خود مر شهان را مانس است
مرده را خانه و مکان گوری بس است

Truly, palaces are the place for kings to take their pleasure in;
for him that is dead a grave is a sufficient house and dwelling.

انبیا را تنگ آمد این جهان
چون شهان رفتند اندر لا مکان

To the prophets this world seemed narrow:
like kings, they went into spacelessness.

مردگان را این جهان بنمود فر
ظاهرش زفت و به معنی تنگ بر

To the dead this world appears splendid:
its external is large, but in reality it is narrow.

گر نبودی تنگ این افغان ز چیست
چون دو تا شد هر که در وی بیش زیست

If it were not narrow, for what reason is this lamentation?
Why has every one become bent the more he lived in it?

در زمان خواب چون آزاد شد
ز آن مکان بنگر که جان چون شاد شد

When during the time of sleep the spirit is freed,
behold how it rejoices in that place!

ظالم از ظلم طبیعت باز رست
مرد زندانی ز فکر حبس جست

The wicked man is delivered from the wickedness of his nature,
the prisoner escapes from thoughts of confinement.

این زمین و آسمان بس فراخ
سخت تنگ آمد به هنگام مناخ

This very wide earth and heaven becomes exceedingly narrow
at the time of lying down.

چشم بند آمد فراخ و سخت تنگ
خنده‌ی او گریه فخرش جمله ننگ

It is an eye-bandage: wide and mighty narrow:
its laughter is weeping, its glory is entirely shame.

تشبیه دنیا که به ظاهر فراخ است و به معنی تنگ و تشبیه خواب که خلاص است از این تنگی

Comparisons of these worlds, which is wide in appearance and narrow in reality, to a bathroom, and comparison to sleep, which is the release from this narrowness.

همچو گرمابه که تفسیده بود
تنگ آیی جانت پخسیده شود

Like a bath-room which is very hot,
you are distressed and your soul is melted.

گر چه گرمابه عریض است و طویل
ز آن تبش تنگ آیدت جان و کلیل

Although the bath-room is broad and long,
your soul is distressed and fatigued by the heat.

تا برون نایی بنگشاید دلت
پس چه سود آمد فراخی منزلت

Your heart does not expand till you come out:
what advantage, then, is the spaciousness of the room to you?

یا که کفش تنگ پوشی ای غوی
در بیابان فراخی می‌روی

Or as though you should put on tight shoes, O misguided one,
and go into a wide desert.

آن فراخی بیابان تنگ گشت
بر تو زندان آمد آن صحرا و دشت

The spaciousness of the desert becomes narrow;
that desert and plain becomes a prison to you.

هر که دید او مر ترا از دور گفت
کاو در آن صحرا چو لاله‌ی تر شکفت

Whoever sees you from afar says,
"He blooms like a fresh anemone in that desert";

او نداند که تو همچون ظالمان
از برون در گلشنی جان در فغان

He does not know that you, like the wicked,
are outwardly in the rose-garden, your soul is in lamentation.

خواب تو آن کفش بیرون کردن است
که زمانی جانت آزاد از تن است

Your sleep is to put those shoes off,
for your soul is free from the body for a while.

اولیا را خواب ملك است ای فلان
همچو آن اصحاب کهف اندر جهان

To the saints, O reader, sleep is a kingdom,
as the Men of the Cave in this world.

خواب می‌بینند و آن جا خواب نه
در عدم در می‌روند و باب نه

They dream, and no sleep is there;
they go into nonexistence, and no door.

خانه‌ی تنگ و در او جان چنگ لوك
کرد ویران تا کند قصر ملوك

"A narrow house and the soul within is cramped:
He ruined it in order that He might make a royal palace.

چنگ لوکم چون جنین اندر رحم
نه مهه گشتم شد این نقلان مهم

I am cramped like the embryo in the womb:
I have become nine months old: this migration has become urgent.

گر نباشد درد زه بر مادرم
من در این زندان میان آذرم

Unless the throes of childbirth overtake my mother:
in this prison I am amidst the fire.

مادر طبعم ز درد مرگ خویش
می‌کند ره تا رهد بره ز میش

My mother, namely, my nature, in consequence of its death-throes,
is giving birth, to the end that the lamb may be released from the ewe,

تا چرد آن بره در صحرای سبز
هین رحم بگشا که گشت این بره گبز

So that the lamb may graze in the green fields.
Come, open your womb, for this lamb has grown big."

درد زه گر رنج آبستان بود
بر جنین اشکستن زندان بود

If the pain of childbirth is grievous to the pregnant,
it is, for the embryo, the breaking of prison.

حامله گریان ز زه کاین المناص
وآن جنین خندان که پیش آمد خلاص

The pregnant woman weeps at childbirth, saying, "Where is the refuge?"—
but the embryo laughs, saying, "Deliverance has appeared."

هر چه زیر چرخ هستند امهات
از جماد و از بهیمه و ز نبات

Whatever mothers there are under the sky—
mineral, animal, or vegetable—

هر یکی از درد غیری غافل‌اند
جز کسانی که نبیه و کامل‌اند

They are heedless, every one, of another's pain,
except those persons that are discerning and perfect.

آن چه کوسه داند از خانه‌ی کسان
بلمه از خانه‌ی خودش کی داند آن

How should the man with a bushy beard know of his own house
that which the man with a few hairs on his chin knows of people's houses?

آن چه صاحب دل بداند حال تو
تو ز حال خود ندانی ای عمو

What the man of heart knows of your condition
you do not know of your own condition, O uncle.

بیان آن که هر چه غفلت و غم و کاهلی و تاریکی است همه از تن است که ارضی است و سفلی

Setting forth that whatever is heedlessness and anxiety and indolence and darkness is all from the body, which belongs to the earth and the lower world.

غفلت از تن بود چون تن روح شد
بیند او اسرار را بی‌هیچ بد

Heedlessness was from the body: when the body has become spirit,
it inevitably beholds the mysteries.

چون زمین برخاست از جو فلك
نه شب و نه سایه باشد لی و لك

When the earth is removed from the celestial atmosphere,
there is neither night nor shade nor sunset.

هر کجا سایه ست و شب یا سایه‌گه
از زمین باشد نه از افلاك و مه

Wherever shade and night or shadowy place exists, it is by the earth,
not by the heavens and the moon.

دود پیوسته هم از هیزم بود
نه از آتشهای مستنجم بود

Likewise, it is from the faggots that the smoke always arises,
not from the resplendent fires.

وهم افتد در خطا و در غلط
عقل باشد در اصابتها فقط

The imagination falls into error and mistake;
the intellect is only in acts of true perception.

هر گرانی و کسل خود از تن است
جان ز خفت جمله در پریدن است

Every state of heaviness and indolence, indeed, is from the body;
the spirit, from its lightness is all on the wing.

روی سرخ از غلبه‌ی خونها بود
روی زرد از جنبش صفرا بود

The face is red from the predominance of blood;
the face is yellow from the movement of the yellow bile.

رو سپید از قوت بلغم بود
باشد از سودا که رو ادهم بود

The face is white from the power of the phlegm;
it is from the black bile that the face is swarthy.

در حقیقت خالق آثار اوست
لیك جز علت نبیند اهل پوست

In reality He is the creator of effects,
but followers of the husk see nothing but the cause.

مغز کاو از پوستها آواره نیست
از طبیب و علت او را چاره نیست

The kernel that is not separated from the husks
has no means from doctor and disease;

چون دوم بار آدمی زاده بزاد
پای خود بر فرق علتها نهاد

When a son of man is born twice,
he plants his foot upon the head of causes:

علت اولی نباشد دین او
علت جزوی ندارد کین او

The First Cause is not his religion;
the particular cause has no enmity against him.

می‌پرد چون آفتاب اندر افق
با عروس صدق و صورت چون تتق

He flies, like the sun, in the horizon with the bride, sincerity;
and form as a veil.

بلکه بیرون از افق وز چرخها
بی‌مکان باشد چو ارواح و نهی

Nay, beyond horizons and skies he is without locality,
like spirits and intelligences.

بل عقول ماست سایه‌های او
می‌فتد چون سایه‌ها در پای او

Nay, our intellects are the shadows of him:
they fall, like shadows, at his feet.

مجتهد هر گه که باشد نص شناس
اندر آن صورت نیندیشد قیاس

Whenever the *mujtahid* (legist) knows a Statute,
in that case he will not think of analogy;

چون نیابد نص اندر صورتی
از قیاس آن جا نماید عبرتی

In a case where he does not find a Statute,
there he will produce an example from analogy.

تشبیه نص با قیاس

Comparison between Statute and analogy

نص وحی روح قدسی دان یقین
و آن قیاس عقل جزوی تحت این

Know for sure that Statute is the Revelation of the Holy Spirit
and that the analogy made by the individual intellect is under this.

عقل از جان گشت با ادراك و فر
روح او را کی شود زیر نظر

The intellect is endued with apprehension and enlightenment by the Spirit:
how should the Spirit become subject to its supervision?

لیك جان در عقل تاثیری کند
ز آن اثر آن عقل تدبیری کند

But the Spirit makes an impression on the intellect, and in consequence
of that impression the intellect exercises certain governance.

نوح وار ار صدقی زد در تو روح
کو یم و کشتی و کو طوفان نوح

If the Spirit has declared a belief in you, as Noah,
where is the Sea and the Ship and the Flood of Noah?

عقل اثر را روح پندارد و لیك
نور خور از قرص خور دوراست نیك

The intellect deems the impression to be the Spirit,
but the light of the sun is very far from the orb of the sun.

ز آن به قرصی سالکی خرسند شد
تا ز نورش سوی قرص افکند شد

Hence a pilgrim is content with a loaf of bread (*qurst*),
in order that by its light he may be thrown towards the Orb (*Qurs*),

ز انکه این نوری که اندر سافل است
نیست دایم روز و شب او آفل است

Because this light which is below is not lasting:
it is sinking day and night,

و انکه اندر قرص دارد باش و جا
غرقه‌ی آن نور باشد دایما

While he that has his abode and dwelling-place in the Orb
is plunged in that Light continually.

نه سحابش ره زند خود نه غروب
وارهید او از فراق سینه کوب

Neither does cloud waylay him nor setting:
he is delivered from heart-wringing separation.

این چنین کس اصلش از افلاك بود
یا مبدل گشت گر از خاك بود

Such a person's origin was from the heavens,
or if he was of the earth, he has been transmuted,

ز انکه خاکی را نباشد تاب آن
که زند بر وی شعاعش جاودان

Because a creature of earth cannot endure
that its beams should strike upon it everlastingly.

گر زند بر خاك دایم تاب خور
آن چنان سوزد که ناید زو ثمر

If the radiance of the sun strikes upon the earth continually,
it will be burned in such wise that no fruits will come from it.

دایم اندر آب کار ماهی است
مار را با او کجا همراهی است

The business of the fish is always in the water:
how has a snake the power of accompanying it on its way?

لیك در که مارهای پر فنند
اندر این یم ماهی‌ها می‌کنند

But in the mountain are artful snakes
that perform the actions of fish in this Sea.

مکرشان گر خلق را شیدا کند
هم ز دریا تاسه‌شان رسوا کند

Though their cunning makes the people mad,
still their aversion to the Sea exposes them;

و اندر این یم ماهیان پر فنند
مار را از سحر ماهی می‌کنند

And in this Sea are artful fish,
by magic turn snakes into fishes—

ماهیان قعر دریای جلال
بحرشان آموخته سحر حلال

The fish of the deepest depth of the Sea of Majesty:
the Sea has taught them lawful magic;

پس محال از تاب ایشان حال شد
نحس آن جا رفت و نیکو فال شد

Therefore through their illumination the absurd became a fact:
the ill-starred one went there and became auspicious.

تا قیامت گر بگویم زین کلام
صد قیامت بگذرد وین ناتمام

Though I should speak on this topic till the Resurrection,
a hundred Resurrections would pass, and this incomplete.

آداب المستمعین و المریدین عند فیض الحکمة من لسان الشیخ

The rules to be observed by listeners and disciples at the emanation of wisdom from the tongue of the Shaykh

بر ملولان این مکرر کردن است
نزد من عمر مکرر بردن است

To the weary this is repetition,
in my eyes it is the bringing of repeated life.

شمع از برق مکرر بر شود
خاك از تاب مکرر زر شود

The candle goes upward from repeated flashes;
earth becomes gold in consequence of repeated heat.

گر هزاران طالبند و یك ملول
از رسالت باز می‌ماند رسول

If there are thousands of seekers and a single weary one,
the Messenger will refrain from delivering his message.

این رسولان ضمیر رازگو
مستمع خواهند اسرافیل خو

These mystery-telling Messengers of the hidden Mind
require a hearer who has the nature of Israfil.

نخوتی دارند و کبری چون شهان
چاکری خواهند از اهل جهان

They have a haughtiness and pride like kings:
they require service from the people of the world.

تا ادبهاشان به جا گه ناوری
از رسالتشان چگونه بر خوری

Until you perform the rituals due to them,
how will you gain profit from their message?

کی رسانند آن امانت را به تو
تا نباشی پیششان راکع دو تو

How will they deliver that deposit to you
till you are bowed double before them?

هر ادبشان کی همی‌آید پسند
کامدند ایشان ز ایوان بلند

How is every observance acceptable to them?—
for they have come from the Sublime Palace.

نه گدایانند کز هر خدمتی
از تو دارند ای مزور منتی

They are not beggars, that they should be grateful to you,
O impostor, for every service.

لیك با بی‌رغبتیها ای ضمیر
صدقه‌ی سلطان بیفشان وامگیر

But, O inmost consciousness, notwithstanding lack of desire,
scatter the Sultan’s charity: do not withhold it!

اسب خود را ای رسول آسمان
در ملولان منگر و اندر جهان

O heavenly Messenger, do not regard the disgusted ones
and let your horse bound onward!

فرخ آن ترکی که استیزه نهد
اسبش اندر خندق آتش جهد

Blest is the Turcoman who lays contention aside
and whose horse gallops into the moat of fire—

گرم گرداند فرس را آن چنان
که کند آهنگ اوج آسمان

Makes his horse so hot
that it seeks to mount to the zenith of the sky;

چشم را از غیر و غیرت دوخته
همچو آتش خشك و تر را سوخته

Has shut his eyes to other and to jealousy;
like fire, has consumed dry and wet.

گر پشیمانی بر او عیبی کند
آتش اول در پشیمانی زند

If repentance find fault with him,
he first sets fire to repentance.

خود پشیمانی نروید از عدم
چون ببیند گرمی صاحب قدم

Verily, repentance does not spring forth from non-existence,
when it sees the ardour of him whose presence brings fortune.

شناختن هر حیوانی بوی عدوی خود را و حذر کردن و بطالت و خسارت آن کس که عدوی کسی بود که از او حذر ممکن نیست و فرار ممکن نی و مقابله ممکن نی

How every animal knows the smell of its enemy and takes precaution. The folly and perdition of him that is the enemy of that One against whom precaution is impossible, and flight is impossible, and resistance is impossible.

اسب داند بانگ و بوی شیر را
گر چه حیوان است الا نادرا

The horse, though it is an animal,
knows the roar and smell of the lion except in rare instances;

بل عدوی خویش را هر جانور
خود بداند از نشان و از اثر

Nay, every animal indeed
knows its own enemy by sign and mark.

روز خفاشك نیارد بر پرید
شب برون آمد چو دزدان و چرید

The little bat dare not fly in the daytime:
it came out at night, like thieves, and pastured.

از همه محروم‌تر خفاش بود
که عدوی آفتاب فاش بود

The bat was more damned than all,
because he was the enemy of the manifest Sun.

نه تواند در مصافش زخم خورد
نه به نفرین تاندش مهجور کرد

He cannot be wounded in battle with him,
nor can he drive him away by cursing.

آفتابی که بگرداند قفاش
از برای غصه و قهر خفاش

The Sun who turns his back
on account of the rage and violence of the bat—

غایت لطف و کمال او بود
گر نه خفاشش کجا مانع شود

It is the extreme of kindness and perfection on his part;
otherwise, how should the bat prevent him?

دشمنی گیری به حد خویش گیر
تا بود ممکن که گردانی اسیر

You take an enemy, take within your limit,
so that it may be possible for you to make prisoner.

قطره با قلزم چو استیزه کند
ابله است او ریش خود بر می‌کند

When a drop of water contends with the Ocean, he is a fool:
he is tearing out his own beard.

حیلت او از سبالش نگذرد
چنبره‌ی حجره‌ی قمر چون بر درد

His cunning does not pass beyond his moustache:
how should it penetrate the vaulted chamber of the Moon?

با عدوی آفتاب این بد عتاب
ای عدوی آفتاب آفتاب

This was a rebuke to the enemy of the Sun,
O enemy of the Sun of the Sun.

ای عدوی آفتابی کز فرش
می‌لرزد آفتاب و اخترش

O enemy of the Sun at whose glory
His sun and stars tremble,

تو عدوی او نه‌ای خصم خودی
چه غم آتش را که تو هیزم شدی

You are not His enemy, you are the adversary of yourself:
what does the Fire care that you have become firewood?

ای عجب از سوزشت او کم شود
یا ز درد سوزشت پر غم شود

Oh, marvellous! Shall He suffer defect through your burning,
or shall He become full of sorrow for the pain of your burning?

رحمتش نه رحمت آدم بود
که مزاج رحم آدم غم بود

His mercy is not the mercy of Adam,
for sorrow is mingled with the mercy of Adam.

رحمت مخلوق باشد غصه‌ناك
رحمت حق از غم و غصه‌ست پاك

The mercy of the creature is anxious;
the mercy of God is exempt from sorrow and anxiety.

رحمت بی‌چون چنین دان ای پدر
ناید اندر وهم از وی جز اثر

Know that the mercy of the Unconditioned is like this, O father;
nothing but the effect thereof comes into the imagination.

فرق میان دانستن چیزی به مثال و تقلید و میان دانستن ماهیت آن چیز

The difference between knowing a thing by comparison and imitation and knowing the essence of that thing

ظاهر است آثار و میوه‌ی رحمتش
لیك کی داند جز او ماهیتش

The effects and fruit of His mercy are manifest,
but how should anyone except Him know its essence?

هیچ ماهیات اوصاف کمال
کس نداند جز به آثار و مثال

None knows the essences of the attributes of Perfection
except through effects and by means of comparison.

طفل ماهیت نداند طمث را
جز که گویی هست چون حلوا ترا

The child does not know the essence of sexual intercourse,
except that you say, "It is like sweetmeat to you."

کی بود ماهیت ذوق جماع
مثل ماهیات حلوا ای مطاع

How should the essence of the pleasure of sexual intercourse
be like the essences of sweetmeat, O master?

لیك نسبت کرد از روی خوشی
با تو آن عاقل چو تو کودك وشی

But, since you are childish,
that intelligent man offered you the analogy respecting the sweetness.

تا بداند کودك آن را از مثال
گر نداند ماهیت یا عین حال

In order that the child might know it by comparison,
though he does not know the essence or essence of the matter.

پس اگر گویی بدانم دور نیست
ور ندانم گفت کذب و زور نیست

Therefore, if you say "I know," it is not far;
and if you say, "I do not know," it is not a lie and a falsehood.

گر کسی گوید که دانی نوح را
آن رسول حق و نور روح را

If someone says, "Do you know Noah,
the Messenger of God and the Light of the spirit?"—

گر بگویی چون ندانم کان قمر
هست از خورشید و مه مشهورتر

And if you reply, "How should not I know?
For that Moon is more celebrated than the sun and moon:

کودکان خرد در کتابها
و آن امامان جمله در محرابها

The little children at school
and all the Imams in the mosques

نام او خوانند در قرآن صریح
قصه‌اش گویند از ماضی فصیح

Recite his name distinctly in the *Quran*
and tell plainly his story from the past"—

راستگو دانیش تو از روی وصف
گر چه ماهیت نشد از نوح کشف

You, veracious man, know him by way of description,
though the essence of Noah has not been revealed.

ور بگویی من چه دانم نوح را
همچو اویی داند او را ای فتی

And if you reply, "How should I know Noah?
One like him can know him, O youth.

مور لنگم من چه دانم فیل را
پشه‌ای کی داند اسرافیل را

I am a lame ant. How should I know the elephant?
How should a gnat know Israfil?"—

این سخن هم راست است از روی آن
که به ماهیت ندانیش ای فلان

This saying is also true in regard to the fact
that you do not know him in his essence, O so-and-so.

عجز از ادراك ماهیت عمو
حالت عامه بود مطلق مگو

To be unable to perceive the essence, uncle,
is the condition of common men: do not say it absolutely,

ز انکه ماهیات و سر سر آن
پیش چشم کاملان باشد عیان

Inasmuch as essences and their inmost secret
are clearly visible to the eyes of the Perfect.

در وجود از سر حق و ذات او
دورتر از فهم و استبصار کو

Where in existence is more remote from understanding and mental perception
than the consciousness and essence of God?

چون که آن مخفی نماند از محرمان
ذات و وصفی چیست کان ماند نهان

Since that does not remain hidden from familiars,
what is the essence and attribute that should remain concealed?

عقل بحثی گوید این دور است و گو
بی‌ز تاویلی محالی کم شنو

The intellect of the scholastic theologian says, "This is far and deeply involved:
do not listen to an absurdity without some explanation."

قطب گوید مر ترا ای سست حال
آن چه فوق حال تست آید محال

The Qutb replies, "To you, O infirm one
that which is above your state seems absurd."

واقعاتی که کنونت بر گشود
نه که اول هم محالت می‌نمود

The visions which are now revealed to you,
is it not the case that at first they seemed absurd to you?

چون رهانیدت زده زندان کرم
تیه را بر خود مکن حبس ستم

Inasmuch as the Bounty has released you from ten prisons,
do not make the desert an oppressive prison to yourself.

جمع و توفیق میان نفی و اثبات یك چیز از روی نسبت و اختلاف جهت

How the negation and affirmation of one thing may be combined and reconciled from the standpoint of relativity and difference of aspect.

نفی آن یك چیز و اثباتش رواست
چون جهت شد مختلف نسبت دوتاست

It is possible to deny and affirm the same thing:
when the point of view is different, the relation is twofold.

ما رَمَیْتَ إِذْ رَمَیْتَ از نسبت است
نفی و اثباَت است و هر دو مثبت است

you didst not throw when you threw is relative:
it is negation and affirmation: both are authorised.

آن تو افکندی چو بر دست تو بود
تو نه افکندی که قوت حق نمود

You threw that, since it was on your hand;
you didst not throw, for God manifested power.

زور آدم زاد را حدی بود
مشت خاك اشکست لشکر کی شود

The strength of one born of Adam has a limit:
how should a handful of earth become the rout of an army?

مشت مشت تست و افکندن ز ماست
زین دو نسبت نفی و اثباتش رواست

"The handful is your handful, and the throwing is from Me":
on account of these two relations the denial and the affirmation of it are right.

یعرفون الأنبیا أضدادهم
مثل ما لا یشتبه أولادهم

The prophets are known by their opposites,
just as their children are not doubtful.

همچو فرزندان خود دانندشان
منکران با صد دلیل و صد نشان

The unbelievers know them as their children
by a hundred indications and a hundred signs,

لیك از رشك و حسد پنهان کنند
خویشتن را بر ندانم می‌زنند

But, from jealousy and envy,
they conceal and attach themselves to "I do not know."

پس چو یعرف گفت چون جای دگر
گفت لا یعرفهم غیری فذر

Then, since He has said, "*He knows*," how has He said in another place?—
"None knows them except Me, so leave off;

إنهم تحت قبابي کامنون
جز که یزدانشان نداند ز آزمون

Verily, they are hidden beneath My tents."
None knows them by experience except God.

هم به نسبت گیر این مفتوح را
که بدانی و ندانی نوح را

Regard also by means of relation this which was opened,
that you know and do not know Noah.

مسئله فنا و بقای درویش

The question of the fana and baqa of the dervish.

گفت قایل در جهان درویش نیست
ور بود درویش آن درویش نیست

The speaker said, "There is no dervish in the world;
and if there be a dervish, that dervish is non-existent."

هست از روی بقای ذات او
نیست گشته وصف او در وصف هو

He exists in respect of the survival of his essence;
his attributes have become non-existent in the attributes of Him.

چون زبانه‌ی شمع پیش آفتاب
نیست باشد هست باشد در حساب

Like the flame of a candle in the presence of the sun,
he is non-existent, existent in calculation.

هست باشد ذات او تا تو اگر
بر نهی پنبه بسوزد ز آن شرر

Its essence is existent, so that, if you put cotton upon it,
it will be consumed by the sparks;

نیست باشد روشنی ندهد ترا
کرده باشد آفتاب او را فنا

It is non-existent: it gives you no light:
the sun will have negated it.

در دو صد من شهد یك اوقیه خل
چون در افکندی و در وی گشت حل

When you have thrown an ounce of vinegar into two hundred kilos of sugar,
and it has become dissolved therein,

نیست باشد طعم خل چون می‌چشی
هست اوقیه فزون چون بر کشی

The flavour of the vinegar, when you taste, is non-existent,
the ounce exists surplus when you weigh.

پیش شیری آهویی بی‌هوش شد
هستی‌اش در هست او رو پوش شد

In the presence of a lion a deer becomes senseless:
her existence becomes a veil for his existence.

این قیاس ناقصان بر کار رب
جوشش عشق است نه از ترك ادب

These analogies drawn by imperfect men concerning the action of the Lord
are the emotion of love, not from irreverence.

نبض عاشق بی‌ادب بر می‌جهد
خویش را در کفه‌ی شه می‌نهد

The lover's pulse bounds up without reverence,
he lays himself on the scale of the King's balance.

بی‌ادب‌تر نیست کس زو در جهان
با ادب‌تر نیست کس زو در نهان

None is more irreverent than he in the world;
none is more reverent than he in secret.

هم به نسبت دان وفاق ای منتجب
این دو ضد با ادب یا بی‌ادب

Know, O chosen one, that these two opposites also,
"reverent" and "irreverent," are reconciled by means of relation.

بی‌ادب باشد چو ظاهر بنگری
که بود دعوی عشقش هم سری

He is irreverent when you regard the outward aspect,
for his claim of love is equality;

چون به باطن بنگری دعوی کجاست
او و دعوی پیش آن سلطان فناست

When you regard the inward aspect, where is the claim?
He and claim are dissolved in the presence of that Sultan.

مات زید زید اگر فاعل بود
لیك فاعل نیست کاو عاطل بود

Mata Zaydun: if Zayd is the agent, he is not the agent,
for he is defunct.

او ز روی لفظ نحوی فاعل است
ور نه او مفعول و موتش قاتل است

He is the agent in respect of the grammatical expression;
otherwise, he is the one acted upon, and Death is his slayer.

فاعل چه کاو چنان مقهور شد
فاعلیها جمله از وی دور شد

What agent, since he has been so overpowered
and all the qualities of an agent have been removed from him?

قصه‌ی وکیل صدر جهان که متهم شد و از بخارا گریخت از بیم جان، باز عشقش کشید روکشان، که کار جان سهل باشد عاشقان را

Story of the Sadr-i Jahan's Wakíl, who fell under suspicion and fled from Bukhara in fear of his life; then love drew him back irresistibly, for the matter of life is of small account to lovers.

در بخارا بنده‌ی صدر جهان
متهم شد گشت از صدرش نهان

In Bukhara the servant of the Sadr-i Jahan
incurred suspicion and hid from his Sadr.

مدت ده سال سر گردان بگشت
گه خراسان گه کهستان گاه دشت

During ten years he roamed distractedly,
now in Khurasan, now in the mountain-land, now in the desert.

از پس ده سال او از اشتیاق
گشت بی‌طاقت ز ایام فراق

After ten years, through longing
he became unable to endure the days of separation.

گفت تاب فرقتم زین پس نماند
صبر کی داند خلاعت را نشاند

He said, "Henceforth I cannot bear to be parted any more:
how can patience allay state of abandonment?"

از فراق این خاکها شوره شود
آب زرد و گنده و تیره شود

From separation these soils are nitrous,
and water becomes yellow and stinking and dark;

باد جان افزا وخم گردد وبا
آتشی خاکستری گردد هبا

The life-increasing wind becomes unhealthy and pestilential;
a fire turns to ashes and dust.

باغ چون جنت شود دار المرض
زرد و ریزان برگ او اندر حرض

The orchard which resembled Paradise becomes the abode of disease,
its leaves yellow and dropping in decay.

عقل دراك از فراق دوستان
همچو تیر انداز اشکسته کمان

The penetrating intellect, through separation from its friends,
like an archer whose bow is broken

دوزخ از فرقت چنان سوزان شده‌ست
پیر از فرقت چنان لرزان شده‌ست

From separation Hell has become so burning;
from separation the old man has become so trembling.

گر بگویم از فراق چون شرار
تا قیامت یك بود از صد هزار

If I should speak of separation, like sparks of fire, till the Resurrection,
it would be one out of a hundred thousand.

پس ز شرح سوز او کم زن نفس
رب سلم رب سلم گوی و بس

Therefore do not breathe in description of its burning:
say only "Lord, save! Lord, save!"

هر چه از وی شاد گردی در جهان
از فراق او بیندیش آن زمان

Everything by which you are rejoiced in the world—
think at that time of the parting from it

ز آن چه گشتی شاد، بس کس شاد شد
آخر از وی جست و همچون باد شد

Many a one has been gladdened by what made you glad:
at last it escaped from him and became even as wind.

از تو هم بجهد تو دل بر وی منه
پیش از آن کاو بجهد از وی تو بجه

It will escape from you also: set not your heart upon it.
Do you yourself escape from it before it escapes.

پیدا شدن روح القدس به صورت آدمی بر مریم به وقت برهنگی و غسل کردن و پناه گرفتن به حق تعالی

The appearance of the Holy Spirit in the shape of a man to Mary when she was undressed and washing herself, and how she took refuge with God.

همچو مریم گوی پیش از فوت ملك
نقش را كالعوذ بالرحمن منك

Before the slipping away of your possessions, say to the form,
like Mary, "I take refuge from you with the Merciful."

دید مریم صورتی بس جان فزا
جان فزایی دل ربایی در خلا

Mary in her chamber saw a form that gave increase of life—
a life-increasing, heart-ravishing one.

پیش او بر رست از روی زمین
چون مه و خورشید آن روح الامین

That trusted Spirit rose up before her from the face of the earth,
like the moon and the sun.

از زمین بر رست خوبی بی‌نقاب
آن چنان کز شرق روید آفتاب

Beauty unveiled rose up from the earth
such as the sun rises from the East.

لرزه بر اعضای مریم اوفتاد
کاو برهنه بود و ترسید از فساد

A trembling came over Mary's limbs,
for she was undressed and was afraid of evil.

صورتی که یوسف ار دیدی عیان
دست از حیرت بریدی چون زنان

Such a form that if Joseph had beheld it plainly,
he would have cut his hand in amazement, like the women.

همچو گل پیشش بروبید آن ز گل
چون خیالی که بر آرد سر ز دل

It blossomed from the earth like a rose before her—
like a phantasy which lifts its head from the heart.

گشت بی‌خود مریم و در بی‌خودی
گفت بجهم در پناه ایزدی

Mary became selfless, and in her selflessness she said,
"I will leap into the Divine protection,"

ز انکه عادت کرده بود آن پاك جیب
در هزیمت رخت بردن سوی غیب

Because that pure-bosomed one
had made a habit of betaking herself in flight to the Unseen

چون جهان را دید ملکی بی‌قرار
حازمانه ساخت ز آن حضرت حصار

Since she deemed the world a kingdom without permanence,
she prudently made a fortress of that Presence,

تا به گاه مرگ حصنی باشدش
که نیابد خصم راه مقصدش

In order that in the hour of death she should have a stronghold
which the Enemy would find no way to attack.

از پناه حق حصاری به ندید
یورتگه نزدیك آن دژ بر گزید

She saw no better fortress than the protection of God:
she chose her abiding place near to that castle.

چون بدید آن غمزه‌های عقل سوز
که از او می‌شد جگرها تیر دوز

When she beheld those amorous reason-destroying glances
whereby hearts were ever being pierced by arrows—

شاه و لشکر حلقه در گوشش شده
خسروان هوش بی‌هوشش شده

King and army are enthralled by Him,
the sovereigns of wit are made witless by Him;

صد هزاران شاه مملوکش به رق
صد هزاران بدر را داده به دق

Hundreds of thousands of kings are held in servitude by Him;
hundreds of thousands of full-moons He has given over to wasting fever;

زهره نی مر زهره را تا دم زند
عقل کلش چون ببیند کم زند

Zuhra has not the courage to breathe;
Universal Reason, when it sees Him, humbles itself.

من چه گویم که مرا در دوخته ست
دمگهم را دمگه او سوخته ست

What shall I say? For He has sealed my lips:
His furnace has consumed the place of my breath.

دود آن نارم دلیلم من بر او
دور از آن شه باطل ما عبروا

"I am the smoke of that fire, I am the evidence for it"—
far from that King be their false interpretation!

خود نباشد آفتابی را دلیل
جز که نور آفتاب مستطیل

Truly, there is no evidence for a sun
except the light of the lofty sun.

سایه که بود تا دلیل او بود
این بس استش که ذلیل او بود

Who is the shadow that it should be an evidence for Him?
It is enough for it that it should be abased before Him.

این جلالت در دلالت صادق است
جمله ادراکات پس او سابق است

This majesty in evidence declares the truth:
all perceptions are behind, He is outstripping.

جمله ادراکات بر خرهای لنگ
او سوار باد پران چون خدنگ

All perceptions are on lame asses;
He is mounted on the wind that flies like an arrow.

گر گریزد کس نیابد گرد شه
ور گریزند او بگیرد پیش ره

If He flees, none finds the dust of the King;
and if they flee, He bars the way in front.

جمله ادراکات را آرام نی
وقت میدان است وقت جام نی

All the perceptions are unquiet:
it is the time for battle, not the time for the cup.

آن یکی وهمی چو بازی می‌پرد
و آن دگر چون تیر معبر می‌درد

One perceptive faculty is flying like a falcon,
while another, as an arrow, is tearing its place of passage;

و آن دگر چون کشتی با بادبان
و آن دگر اندر تراجع هر زمان

And another is like a ship with sails,
and another is turning back every moment.

چون شکاری می‌نمایدشان ز دور
جمله حمله می‌فزایند آن طیور

When an object of chase appears to them from afar,
all those birds increase their onset.

چون که ناپیدا شود حیران شوند
همچو جغدان سوی هر ویران شوند

When it vanishes from sight, they become lost:
like owls, they go to every wilderness,

منتظر چشمی بهم یك چشم باز
تا که پیدا گردد آن صید بناز

Waiting, with one eye closed and one eye open,
that the delectable prey may appear

چون بماند دیر گویند از ملال
صید بود آن خود عجب یا خود خیال

When it tarries long, they say,
"We wonder whether it was a prey or a phantom."

مصلحت آن است تا یك ساعتی
قوتی گیرند و زور از راحتی

The right course is that, for a short while,
they should gather some strength and vigour by a rest.

گر نبودی شب همه خلقان ز آز
خویشتن را سوختندی ز اهتزاز

If there were no night, on account of cupidity
all people would consume themselves by the agitation.

از هوس و ز حرص سود اندوختن
هر کسی دادی بدن را سوختن

From desire and greed of amassing gain,
everyone would give his body to be consumed.

شب پدید آید چو گنج رحمتی
تا رهند از حرص خود يك ساعتی

Night appears, like a treasure of mercy,
that they may be delivered from their greed for a short while.

چون که قبضی آیدت ای راه رو
آن صلاح تست آتش دل مشو

When a feeling of (spiritual) contraction comes over you, O traveller,
it is your good: do not become afire in your heart,

ز انکه در خرجی در آن بسط و گشاد
خرج را دخلی بباید ز اعتداد

3735 For in that expansion and delight you are spending:
the expenditure requires an income of preparation.

گر هماره فصل تابستان بدی
سوزش خورشید در بستان شدی

If it were always the season of summer,
the blazing heat of the sun would penetrate the garden

منبتش را سوختی از بیخ و بن
که دگر تازه نگشتی آن کهن

And burn up from root and bottom the soil whence its plants grow,
so that the old ones would never again become fresh.

گر ترش روی است آن دی مشفق است
صیف خندان است اما محرق است

If December is sour-faced, it is kind;
summer is laughing, but it is burning.

چون که قبض آید تو در وی بسط بین
تازه باش و چین میفگن در جبین

When contraction comes, behold expansion therein:
be fresh and do not let wrinkles fall on your brow.

کودکان خندان و دانایان ترش
غم جگر را باشد و شادی ز شش

3740 Children are laughing, and sages are sour:
sorrow appertains to the liver, and joy arises from the lungs.

چشم کودك همچو خر در آخور است
چشم عاقل در حساب آخر است

The eye of the child, like the ass, is on the stall;
the eye of the wise man is in reckoning the end.

او در آخور چرب می‌بیند علف
وین ز قصاب آخرش بیند تلف

He sees the rich fodder in the stall,
while this sees his ultimate end to be death by the Butcher.

آن علف تلخ است کاین قصاب داد
بهر لحم ما ترازویی نهاد

That fodder is bitter, for this Butcher gave it:
He set up a pair of scales for our flesh.

رو، ز حکمت خور علف کان را خدا
بی‌غرض داده‌ست از محض عطا

Go, eat the fodder of wisdom
which God has given disinterestedly from pure bounty.

فهم نان کردی نه حکمت ای رهی
ز آن چه حق گفتت کُلُوا مِنْ رزقه

3745 O slave, you have understood bread, not wisdom,
in that which God has spoken unto you—*Eat ye of His provision*.

رزق حق حکمت بود در مرتبت
کان گلو گیرت نباشد عاقبت

God's provision in the stage
is wisdom that will not choke you at the last.

این دهان بستی دهانی باز شد
کاو خورنده‌ی لقمه‌های راز شد

You have closed this mouth, another mouth is opened,
which becomes an eater of the morsels of mysteries.

گر ز شیر دیو تن را وابری
در فطام او بسی نعمت خوری

If you cut off your body from the Devil's milk,
by weaning it you will enjoy much felicity.

ترك جوشش شرح کردم نیم خام
از حکیم غزنوی بشنو تمام

I have given a half-raw explanation of it like the Turcomans' poorly
boiled meat: hear in full from the Sage of Ghazna.

در الهی نامه گوید شرح این
آن حکیم غیب و فخر العارفین

3750 In the *ILahí-náma* that Sage
of the Unseen and Glory of them that know explains this.

غم خور و نان غم افزایان مخور
ز انکه عاقل غم خورد کودك شکر

“Eat sorrow, and do not eat the bread of those who increase sorrow,
for the wise man eats sorrow, the child sugar.”

قند شادی میوه‌ی باغ غم است
این فرح زخم است و آن غم مرهم است

The sugar of joy is the fruit of the garden of sorrow,
this joy is the wound and that sorrow is the plaster.

غم چو بینی در کنارش کش به عشق
از سر ربوه نظر کن در دمشق

When you see sorrow, embrace it with passionate love:
look on Damascus from the top of Rubwa.

عاقل از انگور می‌بیند همی
عاشق از معدوم شی بیند همی

The wise man is seeing the wine in the grape,
the lover is seeing the thing in the non-existent.

جنگ می‌کردند حمالان پریر
تو مکش تا من کشم حملش چو شیر

The day before yesterday the porters were quarrelling,
“Don’t you lift, let me lift his load like a lion!”

ز انکه ز آن رنجش همی‌دیدند سود
حمل را هر يك ز دیگر می‌ربود

Since they were seeing profit in that toil,
each one was snatching the load from the other.

مزد حق کو مزد آن بی‌مایه کو
این دهد گنجیت مزد و آن تسو

What comparison is there between God’s reward and the reward given
by that worthless creature? The former gives you a treasure as your
reward, and the latter a dime.

گنج زری که چو خسبی زیر ریگ
با تو باشد آن نباشد مرده‌ریگ

A golden treasure that remains with you when you lie under the sand
and is not left as a heritage.

پیش پیش آن جنازه‌ت می‌دود
مونس گور و غریبی می‌شود

It runs before your hearse and becomes your companion in the tomb
and in the state where all is strange.

بهر روز مرگ این دم مرده باش
تا شوی با عشق سرمد خواجه‌تاش

For the sake of your death-day be dead, now,
so that you may be with everlasting Love, O fellow-servant.

صبر می‌بیند ز پرده‌ی اجتهاد
روی چون گلنار و زلفین مراد

Through the curtain of the struggle renunciation sees the face
like a pomegranate-flower and the two tresses of the Desired One.

غم چو آیینه‌ست پیش مجتهد
کاندر این ضد می‌نماید روی ضد

Sorrow is as a mirror before the struggler,
for in this contrary there appears the face of the contrary.

بعد ضد رنج آن ضد دگر
رو دهد یعنی گشاد و کر و فر

After the contrary, pain, the other contrary,
that is, gladness and triumph, shows its face.

این دو وصف از پنجه‌ی دستت ببین
بعد قبض مشت بسط آید یقین

Observe these two qualities in the fingers of your hand:
assuredly after the closing of the fist comes the opening.

پنجه را گر قبض باشد دایما
یا همه بسط او بود چون مبتلا

If the fingers be always closed or entirely open,
he is like an afflicted person.

زین دو وصفش کار و مکسب منتظم
چون پر مرغ این دو حال او را مهم

His work and action is regulated by these two qualities:
these two conditions are important for him as the bird’s wings.

چون که مریم مضطرب شد يك زمان
همچنان که بر زمین آن ماهیان

When Mary was all at once dismayed,
like those fishes on land,

گفتن روح القدس مریم را که من رسول حقم به تو، آشفته مشو و پنهان مشو از من که فرمان این است

How the Holy Spirit said to Mary, "I am sent to you by God: be not agitated and do not hide from me, for this is the command."

بانگ بر وی زد نمودار کرم
که امین حضرتم از من مرم

The Exemplar of Bounty cried out to her,
"I am the trusted of the Lord: be not afraid of me.

از سرافرازان عزت سر مکش
از چنین خوش محرمان خود در مکش

Do not turn your head away from the exalted of Majesty,
do not withdraw yourself from such goodly confidants."

این همی‌گفت و ذباله‌ی نور پاك
از لبش می‌شد پیاپی بر سماك

He was saying this, and from his lips
a wick of pure light was going up to Arcturus step by step.

از وجودم می‌گریزی در عدم
در عدم من شاهم و صاحب علم

"You are fleeing from my existence into non-existence:
in non-existence I am a King and standard-bearer.

خود بن و بنگاه من در نیستی است
یك سواره نقش من پیش ستی است

Truly, my home and dwelling-place is in non-existence:
solely my form is before the Lady.

مریما بنگر که نقش مشکلم
هم هلالم هم خیال اندر دلم

O Mary, look, for I am a difficult form:
I am both a new moon and imagination in the heart.

چون خیالی در دلت آمد نشست
هر کجا که می‌گریزی با تو است

When imagination comes into your heart and settles,
it is with you wherever you flee—

جز خیالی عارضیی باطلی
کاو بود چون صبح کاذب آفلی

Except an unsubstantial and vain imagining
which is one that sinks like the false dawn.

من چو صبح صادقم از نور رب
که نگردد گرد روزم هیچ شب

I am of the light of the Lord, like the true dawn,
for no night prowls around my day.

هین مکن لاحول عمران زاده‌ام
که ز لا حول این طرف افتاده‌ام

Listen, do not cry *La hawl* against me, O daughter of Imran,
for I have descended hither from *La hawl*.

مر مرا اصل و غذا لاحول بود
نور لاحولی که پیش از قول بود

La hawl was my origin and sustenance—
the light of that *La hawl* which was prior to the spoken word.

تو همی‌گیری پناه از من به حق
من نگاریده‌ی پناهم در سبق

You are taking refuge from me with God:
I am in eternity the image of the refuge.

آن پناهم من که مخلصهات بوذ
تو اعوذ آری و من خود آن اعوذ

I am the refuge that was often your deliverance.
You take refuge, and I myself am that refuge.

آفتی نبود بتر از ناشناخت
تو بر یار و ندانی عشق باخت

There is no bane worse than ignorance:
you are with your Friend and do not know how to make love.

یار را اغیار پنداری همی
شادیی را نام بنهادی غمی

You are deeming your Friend a stranger:
upon a joy you have bestowed the name of a grief."

این چنین نخلی که لطف یار ماست
چون که ما دزدیم نخلش دار ماست

Such a date-palm, which is our Friend's favour—
since we are robbers, His date-palm is our gallows.

این چنین مشکین که زلف میر ماست
چون که بی‌عقلیم این زنجیر ماست

Such a musky object, which is the tress of our Prince—
since we are demented, this is our chain.

این چنین لطفی چو نیلی می‌رود
چون که فرعونیم چون خون می‌شود

Such a grace is flowing like a Nile—
since we are Pharaohs, it is becoming like blood.

خون همی‌گوید من آبم هین مریز
یوسفم گرگ از توام ای پر ستیز

The blood is saying, "I am water. Beware; do not spill! I am Joseph;
you make me the wolf, O contentious man."

تو نمی‌بینی که یار بردبار
چون که با او ضد شدی گردد چو مار

Don't you see that a long-suffering friend
becomes like a snake when you have grown hostile to him?

لحم او و شحم او دیگر نشد
او چنان بد جز که از منظر نشد

His flesh and fat is unchanged:
only in appearance he has become so evil.

عزم کردن آن وکیل از عشق که رجوع کند به بخارا لاابالی‌وار

How that Wakil, by love, made up his mind to return to Bukhara recklessly.

شمع مریم را بهل افروخته
که بخارا می‌رود آن سوخته

Leave the candle of Mary lighted,
for that ardent lover is going to Bukhara,

سخت بی‌صبر و در آتشدان تیز
رو سوی صدر جهان می‌کن گریز

Mightily impatient and in the blazing furnace.
Go; make a transition to the Sadr-i Jahan.

این بخارا منبع دانش بود
پس بخارایی است هرك آنش بود

This "Bukhara" is the source of knowledge;
therefore everyone who has that is a native of "Bukhara."

پیش شیخی در بخارا اندری
تا به خواری در بخارا ننگری

In the presence of a Shaykh you are in "Bukhara":
see that you do not look on "Bukhara" as lowly.

جز به خواری در بخارای دلش
راه ندهد جزر و مد مشکلش

Save with lowliness, its difficult ebb and flow
will not give entrance into the "Bukhara" of his heart.

ای خنك آن را که ذلت نفسه
وای آن کس را که یردی رفسه

Oh, happy he whose carnal soul is abased!
Alas for that one whose recalcitrance destroys!

فرقت صدر جهان در جان او
پاره پاره کرده بود ارکان او

Separation from the Sadr-i Jahan
had shattered foundations to pieces in his soul.

گفت برخیزم هم آن جا وا روم
کافر ار گشتم دگر ره بگروم

He said, "I will rise up and go back there:
if I have become an infidel, I will believe once more.

وا روم آن جا بیفتم پیش او
پیش آن صدر نکو اندیش او

I will go back there and fall before him—
before its kindly-thinking Sadr

گویم افکندم به پیشت جان خویش
زنده کن یا سر ببر ما را چو میش

I will say, 'I throw myself before you:
revive or cut off my head, like a sheep!

کشته و مرده به پیشت ای قمر
به که شاه زندگان جای دگر

It is better to be slain and dead before you, O Moon,
than to be the king of the living in another place.

آزمودم من هزاران بار بیش
بی‌تو شیرین می‌نبینم عیش خویش

I have put it to the test more than a thousand times:
I do not deem my life sweet without you.

غن لي يا منيتي لحن النشور
ابركي يا ناقتي تم السرور

Sing to me, O object of my desire, and the melody of resurrection!
Kneel, O my she-camel! The joy is complete.

ابلعي يا أرض دمعي قد كفى
اشربي يا نفس وردا قد صفا

O earth, swallow my tears- surely they are enough.
Drink, O my soul, a draught that is now pure!

عدت يا عيدى الينا مرحبا
نعم ما روحت يا ريح الصبا

You have returned to us, O my festival! Welcome!
How goodly is the refreshment you have brought, O Zephyr!'"

گفت ای یاران روان گشتم وداع
سوی آن صدری که میر است و مطاع

He said, "Farewell, my friends:
I have set out towards the Sadr who commands and is obeyed.

دم‌به‌دم در سوز بریان می‌شوم
هر چه بادا باد آن جا می‌روم

Moment by moment I am being roasted in the flames.
I will go there, come what may!

گر چه دل چون سنگ خارا می‌کند
جان من عزم بخارا می‌کند

Although he is making his heart like a hard rock,
my soul is bound for Bukhara.

مسکن یار است و شهر شاه من
پیش عاشق این بود حب الوطن

It is the abode of my Friend and the city of my King:
in the lover's eyes this is love of one's native land."

پرسیدن معشوقی از عاشق غریب خود که از شهرها کدام شهر را خوشتر یافتی و انبوه‌تر و محتشم‌تر و پر نعمت‌تر و دل گشاتر

How a loved one asked her lover who had travelled in foreign countries, "Which city did you find the fairest, busiest, most magnificent, richest and most charming?"

گفت معشوقی به عاشق کای فتی
تو به غربت دیده‌ای بس شهرها

A loved one said to her lover,
"O youth, you have seen many cities abroad.

پس کدامین شهر از آنها خوشتر است
گفت آن شهری که در وی دل بر است

Which of them, then, is the fairest?"
He replied, "The city where my sweetheart is."

هر کجا باشد شه ما را بساط
هست صحرا گر بود سم الخياط

Wherever the carpet is for our King, is the plain,
though it is the eye of a needle.

هر کجا که یوسفی باشد چو ماه
جنت است ار چه که باشد قعر چاه

Wherever a Joseph as the moon may be, it is Paradise,
even though it be the bottom of a well.

منع کردن دوستان او را از رجوع کردن به بخارا و تهدید کردن و لاابالی گفتن او

How his friends hindered him from returning to Bukhara and threatened him, and how he said, "I don't care."

گفت او را ناصحی ای بی‌خبر
عاقبت اندیش اگر داری هنر

A candid adviser said to him,
"O imprudent man, think of the end, if you have skill.

در نگر پس را به عقل و پیش را
همچو پروانه مسوزان خویش را

Consider reasonably the future and the past:
do not let yourself be burnt like a moth.

چون بخارا می‌روی دیوانه‌ای
لایق زنجیر و زندان خانه‌ای

How are you going to Bukhara?
You are mad; you are fit for chains and the prison-house.

او ز تو آهن همی‌خاید ز خشم
او همی‌جوید ترا با بیست چشم

He is champing iron in his wrath against you;
he is seeking you with twenty eyes.

می‌کند او تیز از بهر تو کارد
او سگ قحط است و تو انبان آرد

He is sharpening the knife for you:
he is the starving dog, and you the bag of flour.

چون رهیدی و خدایت راه داد
سوی زندان می‌روی چونت فتاد

After you have escaped and God has given you the road,
you are going to prison: what is the matter with you?

بر تو گر ده گون موکل آمدی
عقل بایستی کز ایشان کم زدی

Had there been ten sorts of custodians over you, intelligence would
have been needed in order that you might become quit of them.

چون موکل نیست بر تو هیچ کس
از چه بسته گشت بر تو پیش و پس

Since no one is a custodian over you,
why have the future and the past become sealed to you?”

عشق پنهان کرده بود او را اسیر
آن موکل را نمی‌دید آن نذیر

Secret love had made him captive:
the warner was not seeing that custodian.

هر موکل را موکل مختفی است
ور نه او در بند سگ طبعی ز چیست

Every custodian’s custodian is hidden;
else, why is he in thrall to dog like nature?

خشم شاه عشق بر جانش نشست
بر عوانی و سیه روییش بست

The anger of Love, the King, settled upon his soul
and chained him to the office of a myrmidon and to ignominy.

می‌زند او را که هین او را بزن
ز آن عوانان نهان افغان من

It is striking him and saying, “Listen, strike him!”
Woe is me on account of those hidden followers.

هر که بینی در زیانی می‌رود
گر چه تنها با عوانی می‌رود

Whomever you see going in a detriment,
he, though alone, is going along with a myrmidon.

گر از او واقف بدی افغان زدی
پیش آن سلطان سلطانان شدی

If he were aware of him, he would cry out in distress
and go into the presence of the King of kings,

ریختی بر سر به پیش شاه خاك
تا امان دیدی ز دیو سهمناك

And scatter earth on his head before the King,
that he might find security from the frightful Devil.

میر دیدی خویش را ای کم ز مور
ز آن ندیدی آن موکل را تو کور

You, O less than an ant, deemed yourself a prince:
hence, blind, you did not see that custodian.

غره گشتی زین دروغین پر و بال
پر و بالی کاو کشد سوی وبال

You were deluded by these false wings and plumes—
the wings and plumes that lead to woe.

پر سبك دارد ره بالا کند
چون گل آلو شد گرانیها کند

He keep his wings light, he journeys upward;
when he becomes defiled with earth, he makes heavinesses.

لاابالی گفتن عاشق، ناصح و عاذل را از سر عشق

How the lover, impelled by love, said "I don't care" to the person who counselled and scolded him.

گفت ای ناصح خمش کن چند چند
پند کم ده ز انکه بس سخت است بند

He said, "O counsellor, be silent! How long, how long?
Do not give advice, for the bonds are very grievous.

سختتر شد بند من از پند تو
عشق را نشناخت دانشمند تو

My bonds are more grievous than your advice:
your doctor was not acquainted with love.

آن طرف که عشق می‌افزود درد
بو حنیفه و شافعی درسی نکرد

In that quarter where love was increasing pain,
Bu Hanífa and Sháfi'í gave no instruction.

تو مکن تهدید از کشتن که من
تشنه‌ی زارم به خون خویشتن

Do not you threaten me with being killed,
for I thirst lamentably for mine own blood."

عاشقان را هر زمانی مردنی است
مردن عشاق خود یك نوع نیست

For lovers, there is a dying at every moment:
truly, the dying of lovers is not of one sort.

او دو صد جان دارد از جان هدی
و آن دو صد را می‌کند هر دم فدی

He has two hundred souls from the Soul of Guidance,
and those two hundred he is sacrificing at every instant.

هر یکی جان را ستاند ده بها
از نبی خوان عشرة أمثالها

For each soul he receives ten as its price:
read from the *Qur'an "ten like unto them."*

گر بریزد خون من آن دوست رو
پای کوبان جان بر افشانم بر او

If that One of friendly countenance shed my blood,
dancing I will scatter my soul upon Him.

آزمودم مرگ من در زندگی است
چون رهم زین زندگی پایندگی است

I have tried it: my death is in life:
when I escape from this life, it is to endure forever.

اقتلوني اقتلوني يا ثقات
إن في قتلي حياتا في حيات

"Kill me; kill me, O trusty friends!
Lo, in my being killed is life on life."

یا منیر الخد یا روح البقا
اجتذب روحي و جد لي باللقا

O You that makes the cheek radiant, O Spirit of everlastingness,
draw my spirit to Yourself and generously bestow on me the meeting.

لي حبيب حبه يشوي الحشا
لو يشا يمشي على عيني مشى

I have a Beloved whose love roasts the bowels:
if He wished to walk upon mine eye, He would walk.

پارسی گو گر چه تازی خوشتر است
عشق را خود صد زبان دیگر است

Speak Persian, though Arabic is sweeter:
Love indeed has a hundred other tongues.

بوی آن دل بر چو پران می‌شود
آن زبانها جمله حیران می‌شود

When the scent of that Charmer of hearts begins to fly,
all those languages become bewildereed.

بس کنم دل بر در آمد در خطاب
گوش شو و الله أعلم بالصواب

I will cease: the Sweetheart has begun to speak, be ear—
and God best knows the right course.

چون که عاشق توبه کرد اکنون بترس
کاو چو عیاران کند بر دار درس

Since the lover has repented, now beware,
for he will lecture, like the adepts, on the gallows.

گر چه این عاشق بخارا می‌رود
نه به درس و نه به استا می‌رود

Although this lover is going to Bukhara,
he is not going to lectures or to a teacher.

عاشقان را شد مدرس حسن دوست
دفتر و درس و سبقشان روی اوست

For lovers, the lecturer is the beauty of the Beloved,
their book and lecture and lesson is His face.

خامشند و نعره‌ی تکرارشان
می‌رود تا عرش و تخت یارشان

They are silent, but the shrill noise of their repetition
is going up to the throne and high-seat of their Friend.

درسشان آشوب و چرخ و زلزله
نه زیادات است و باب و سلسله

Their lesson is enthusiasm and the whirling dance and quaking agitation;
not the *Ziyadat* and the chapter on "the chain."

سلسله‌ی این قوم جعد مشك‌بار
مسئله‌ی دور است لیکن دور یار

The "chain" of these people is the musk-dropping curls;
they have the question of "the circle," but it is the "circle" of the Friend.

مسئله‌ی کیس ار بپرسد کس ترا
گو نگنجد گنج حق در کیسه‌ها

If anyone asks you about the question of "the purse,"
tell that God's treasure is not contained in purses.

گر دم خلع و مبارا می‌رود
بد مبین ذکر بخارا می‌رود

If talk of *khul* and *mubara* is going on, do not disapprove:
mention is being made of "Bukhara."

ذکر هر چیزی دهد خاصیتی
ز انکه دارد هر صفت ماهیتی

The mention of anything produces a particular effect,
inasmuch as every quality has an essence.

در بخارا در هنرها بالغی
چون به خواری رو نهی ز آن فارغی

In Bukhara you attain to the sciences:
when you turn to lowliness, you are freed from them.

آن بخاری غصه‌ی دانش نداشت
چشم بر خورشید بینش می‌گماشت

That man of Bukhara had not the vexation of knowledge:
he was fixing his eyes on the sun of vision.

هر که در خلوت ببینش یافت راه
او ز دانشها نجوید دستگاه

No one who in solitude has found the way to vision
will seek power by means of the kinds of knowledge.

با جمال جان چو شد هم کاسه‌ای
باشدش ز اخبار و دانش تاسه‌ای

When he has become a boon-companion to the beauty of the Soul,
he will have a disgust of traditional learning and knowledge.

دید بر دانش بود غالب فرا
ز آن همی دنیا بچربد عامه را

Vision is superior to knowledge:
hence the present world prevails in the view of the vulgar,

ز انکه دنیا را همی‌بینند عین
و آن جهانی را همی‌دانند دین

Because they regard this world as ready money,
while they deem what concerns that world to be a debt.

رو نهادن آن بنده‌ی عاشق سوی بخارا

How that loving servant turned his face towards Bukhara.

رو نهاد آن عاشق خونابه‌ریز
دل طپان سوی بخارا گرم و تیز

With throbbing heart the lover, who shed tears mingled with blood,
set out for Bukhara in hot haste.

ریگ آمون پیش او همچون حریر
آب جیحون پیش او چون آب گیر

The sands of Amun seemed to him like silk,
the river Oxus seemed to him like a pond.

آن بیابان پیش او چون گلستان
می‌فتاد از خنده او چون گل‌ستان

To him that wilderness was like a rose-garden:
he was falling on his back from laughter, like the rose.

در سمرقند است قند اما لبش
از بخارا یافت و آن شد مذهبش

The candy is in Samarkand; but his lip got it from "Bukhara,"
and that became his creed.

ای بخارا عقل افزا بوده‌ای
لیکن از من عقل و دین بربوده‌ای

"O Bukhara, you have increased understanding
but you have robbed me of understanding and religion.

بدر می‌جویم از آنم چون هلال
صدر می‌جویم در این صف نعال

I am seeking the Full Moon: hence I am as the new moon.
I am seeking the Sadr in this 'shoe-row'."

چون سواد آن بخارا را بدید
در سواد غم بیاضی شد پدید

When he described that "Bukhara" looming black,
whiteness appeared in the blackness of his grief.

ساعتی افتاد بی‌هوش و دراز
عقل او پرید در بستان راز

He fell awhile senseless and outstretched:
his reason flew into the garden of the mystery.

بر سر و رویش گلابی می‌زدند
از گلاب عشق او غافل بدند

They were sprinkling rose-water on his head and face;
they were unaware of the rose-water of his love.

او گلستانی نهانی دیده بود
غارت عشقش ز خود ببریده بود

He had beheld a hidden rose-garden:
the raiding foray of Love had cut him off from himself.

تو فسرده در خور این دم نه‌ای
با شکر مقرون نه‌ای گر چه نی‌ای

You, frozen, art not worthy of this breath:
though you are a reed, you are not associated with sugar.

رخت عقلت با تو است و عاقلی
کز جُنُوداً لَمْ تَرَوْها غافلی

The baggage of intellect is with you, and you are possessed of your wits,
for you are unaware of armies which you did not see.

در آمدن آن عاشق لاابالی در بخارا و تحذیر کردن دوستان او را از پیدا شدن

How the reckless lover entered Bukhara, and how his friends deterred him from showing himself.

اندر آمد در بخارا شادمان
پیش معشوق خود و دار الامان

Joyously he entered Bukhara
near his beloved and the abode of security,

همچو آن مستی که پرد بر اثیر
مه کنارش گیرد و گوید که گیر

Like the man intoxicated who flies to heaven:
the Moon embraces him and says, "Embrace!"

هر که دیدش در بخارا گفت خیز
پیش از پیدا شدن منشین گریز

Every one that saw him in Bukhara said,
"Arise before showing yourself! Do not sit! Flee!

که ترا می‌جوید آن شه خشمگین
تا کشد از جان تو ده ساله کین

For that Prince is seeking you in anger,
that he may wreak a ten years' vengeance on your life.

الله الله در میا در خون خویش
تکیه کم کن بر دم و افسون خویش

By God, by God, do not plunge in your own blood;
do not rely on your artful words and wiles.

شحنه‌ی صدر جهان بودی و راد
معتمد بودی مهندس اوستاد

You were the Sadr-i Jahan's constable and a noble;
you were the trusted and master-engineer.

غدر کردی و ز جزا بگریختی
رسته بودی باز چون آویختی

You did act treacherously and flee from punishment:
you had escaped: how have you let yourself be caught again?

از بلا بگریختی با صد حیل
ابلهی آوردت اینجا یا اجل

With a hundred devices you did flee from tribulation:
has folly brought you hither or fate?

ای که عقلت بر عطارد دق کند
عقل و عاقل را قضا احمق کند

O you whose intellect jeers at Mercury,
Destiny makes a fool of intellect and the intelligent.

نحس خرگوشی که باشد شیر جو
زیرکی و عقل و چالاکیت کو

Luckless is the hare that seeks the lion:
where are your cleverness, intelligence and quick-wittedness?

هست صد چندین فسون‌های قضا
گفت إِذا جاء القضاء ضاق الفضا

The wiles of Destiny are a hundred times as many:
he has said, 'When Destiny comes, the wide field is straitened.'

صدره و مخلص بود از چپ و راست
از قضا بسته شود کان اژدهاست

There are a hundred ways and places of refuge on left and right,
they are barred by Destiny, for it is a dragon."

جواب گفتن عاشق عاذلان را و تهدید کنندگان را

How the lover answered those who scolded and threatened him.

گفت من مستسقی‌ام آبم کشد
گر چه می‌دانم که هم آبم کشد

He said, "I have edema: the water draws me,
though I know that the water too will kill me.

هیچ مستسقی بنگریزد ز آب
گر دو صد بارش کند مات و خراب

None afflicted with edema will flee from the water,
even if it checkmate and ruin him two hundred times.

گر بیاماسد مرا دست و شکم
عشق آب از من نخواهد گشت کم

If my hands and belly become swollen,
the passionate desire for the water will not abate from me.

گویم آن گه که بپرسند از بطون
کاشکی بحرم روان بودی درون

At the time when they ask me of my inward state,
I say, 'Would that the Sea was flowing within me!'

خیك اشكم گو بدر از موج آب
گر بمیرم هست مرگم مستطاب

Let the water-skin, my belly, be burst by the waves of the water:
if I die, my death is acceptable.

من به هر جایی که بینم آب جو
رشکم آید بودمی من جای او

Wherever I see the water of a stream,
jealousy comes over me that I might be in its place.

دست چون دف و شکم همچون دهل
طبل عشق آب می‌کوبم چو گل

Hands like a tambourine and belly like a drum,
I am beating the drum of my love for the water, as the rose.

گر بریزد خونم آن روح الامین
جرعه جرعه خون خورم همچون زمین

If that Trusty Spirit spills my blood,
I will drink draught on draught of blood, like the earth.

چون زمین و چون جنین خون‌خواره‌ام
تا که عاشق گشته‌ام این کاره‌ام

I am a blood-drinker, like the earth and like the embryo:
since I became a lover I am in this trade.

شب همی‌جوشم در آتش همچو دیگ
روز تا شب خون خورم مانند ریگ

During the night I boil on the fire, like a kettle;
day till nightfall I drink blood, like the sand.

من پشیمانم که مکر انگیختم
از مراد خشم او بگریختم

I repent that I set contrivance afoot
and fled from that which his anger desired.

گو بران بر جان مستم خشم خویش
عید قربان اوست و عاشق گاومیش

Let him drive on his anger against my intoxicated soul:
he is the Feast of the Sacrifice, and the lover is the buffalo.

گاو اگر خسبد و گر چیزی خورد
بهر عید و ذبح او میپرورد

Whether the buffalo sleep or whether it eats something,
he nurtures it for the Feast and the slaughter.

گاو موسی دان مرا جان دادهای
جزو جزوم حشر هر آزادهای

Deem me to be the cow of Moses that gave life:
each limb of me is the raising from the dead every one that is free.

گاو موسی بود قربان گشتهای
کمترین جزوش حیات کشتهای

The cow of Moses was one offered in sacrifice:
her smallest limb brought a murdered man to life.

بر جهید آن کشته ز آسیبش ز جا
در خطاب اضربوه بعضها

At its touch the murdered man sprang up from his place—
at the words spoken, *Strike him with part of her.*

یا کرامي اذبحوا هذا البقر
إن أردتم حشر أرواح النظر

O my noble friends, slaughter this cow,
if you desire to raise to life the spirits of insight.

از جمادی مردم و نامی شدم
و ز نما مردم به حیوان بر زدم

I died to the inorganic state and became endowed with growth,
and I died to growth and attained to the animal.

مردم از حیوانی و آدم شدم
پس چه ترسم کی ز مردن کم شدم

I died from animality and became Adam: why, then, should I fear?
When have I become less by dying?

حملهی دیگر بمیرم از بشر
تا بر آرم از ملایك بال و پر

At the next remove I shall die to man,
that I may soar and lift up my head amongst the angels;

و ز ملك هم بایدم جستن ز جو
كُلُّ شَيْءٍ هالِكٌ إِلَّا وجهه

And I must escape even from the angel:
everything is perishing except His Face.

بار دیگر از ملك قربان شوم
آن چه اندر وهم ناید آن شوم

Once more I shall be sacrificed and die to the angel:
I shall become that which enters not into the imagination.

پس عدم گردم عدم چون ارغنون
گویدم که إِنَّا إِلَيْهِ راجعون

Then I shall become non-existence:
non-existence says to me, as an organ, *Truly, unto Him shall we return*.

مرگ دان آنك اتفاق امت است
کآب حیوانی نهان در ظلمت است

Know death to be what the community are agreed upon,
namely, that the Water of Life is hidden in the Darkness.

همچو نیلوفر برو زین طرف جو
همچو مستسقی حریص و مرگ جو

Grow from this river-bank, like the water-lily,
greedy and craving for death as the sufferer from dropsy.

مرگ او آب است و او جویای آب
میخورد و الله أعلم بالصواب

The water is death to him, and he is seeking the water and drinking it—
and God best knows the right course.

ای فسرده عاشق ننگین نمد
کاو ز بیم جان ز جانان میرمد

Oh, the cold lover, clad in the felt of shame,
who from fear of his life is fleeing from the Beloved!

سوی تیغ عشقش ای ننگ زنان
صد هزاران جان نگر دستكزنان

O you disgrace to women, behold hundreds of thousands of souls
clapping their hands towards the sword of His love!

جوی دیدی کوزه اندر جوی ریز
آب را از جوی کی باشد گریز

You have seen the creek: spill your jug in the creek:
how should the water take flight from the creek?

آب کوزه چون در آب جو شود
محو گردد در وی و جو او شود

When the water in the jug goes into the creek-water,
it disappears in it, and it becomes the creek.

وصف او فانی شد و ذاتش بقا
زین سپس نه کم شود نه بد لقا

His attributes have passed away, and his essence remains:
after this, he does not dwindle or become ill-favoured.

خویش را بر نخل او آویختم
عذر آن را که از او بگریختم

I have hanged myself on His palm-tree
in excuse for having fled from Him."

رسیدن آن عاشق به معشوق خویش چون دست از جان خود بشست

How that lover reached his Beloved when he washed his hands of his life.

همچو گویی سجده کن بر رو و سر
جانب آن صدر شد با چشم تر

Prostrating himself on face and head, like a ball,
he went with wet eyes towards the Sadr.

جمله خلقان منتظر سر در هوا
کش بسوزد یا بر آویزد و را

All the people were waiting, their heads in the air,
whether he would burn or hang him.

این زمان این احمق یك لخت را
آن نماید که زمان بد بخت را

"Now" "he will show to this simpleton
that which Time shows to the unfortunate.

همچو پروانه شرر را نور دید
احمقانه در فتاد از جان برید

Like the moth, he deemed the sparks to be the light:
foolishly he fell in and was cut off from life."

لیك شمع عشق چون آن شمع نیست
روشن اندر روشن اندر روشنی است

But the candle of Love is not like that candle:
it is radiance in radiance in radiance.

او بعکس شمعهای آتشی است
می‌نماید آتش و جمله خوشی است

It is the reverse of the fiery candles:
it seems to be fire, while it is all sweetness.

صفت آن مسجد که مهمان کش بود و آن عاشق مرگ جوی لاابالی که در او مهمان شد

Description of the lover-killing mosque and of the death-seeking reckless lover who became a guest there

یك حکایت گوش کن ای نیك پی
مسجدی بد بر کنار شهر ری

Lend ear to a story, O well-conducted man!
There was a mosque on the outskirts of the city of Rayy.

هیچ کس در وی نخفتی شب ز بیم
که نه فرزندش شدی آن شب یتیم

No one ever slept the night there
but on the same night from terror his children became orphans.

بس که اندر وی غریب عور رفت
صبحدم چون اختران در گور رفت

Many naked strangers that went into it and went at dawn,
like the stars, into the grave

خویشتن را نیك از این آگاه کن
صبح آمد خواب را کوتاه کن

Make yourself very attentive to this!
The dawn is come, cut short your slumber!

هر کسی گفتی که پریانند تند
اندر او مهمان کشان با تیغ کند

Every one used to say that in it there were fierce Jinnis
who killed the guests with blunt swords.

آن دگر گفتی که سحر است و طلسم
کاین رصد باشد عدوی جان و خصم

Another would say, "It is the magic and talisman,
for this enchantment is the foe and enemy of life."

آن دگر گفتی که بر نه نقش فاش
بر درش کای میهمان اینجا مباش

Another would say, "Put an inscription conspicuously on its door—
'O guest, do not stay here.

شب مخسب اینجا اگر جان بایدت
ور نه مرگ اینجا کمین بگشایدت

Do not sleep the night here, if you want to live;
otherwise, death will unmask an ambush for you in this place.'"

و آن یکی گفتی که شب قفلی نهید
غافلی کاید شما کم ره دهید

And another would say, "Bolt at night,
a heedless person comes, do not admit him."

مهمان آمدن در آن مسجد

How the guest came into the mosque.

تا یکی مهمان در آمد وقت شب
کاو شنیده بود آن صیت عجب

A guest arrived at nightfall
who had heard that marvellous rumour.

از برای آزمون می‌آزمود
ز انکه بس مردانه و جان سیر بود

He was testing in order to put to the proof,
for he was very valiant and surfeited with life.

گفت کم گیرم سر و اشکمبه‌ای
رفته گیر از گنج جان يك حبه‌ای

He said, "I take little account of a head and belly:
suppose that one grain is gone from the spirit's treasure,

صورت تن گو برو من کیستم
نقش کم ناید چو من باقیستم

Let the bodily form go: who am I?
Is not the figure of small account when I am enduring forever?

چون نفخت بودم از لطف خدا
نفخ حق باشم ز نای تن جدا

Since by the grace of God the spirit was breathed into me,
I am the breath of God kept apart from the windpipe of the body,

تا نیفتد بانگ نفخش این طرف
تا رهد آن گوهر از تنگین صدف

To the end that the sound of His breathing should not fall in this direction
and that that pearl should escape from the narrow shell.

چون تمنوا موت گفت ای صادقین
صادقم جان را بر افشانم بر این

Since God said, '*Desire death*, O you that are *sincere*,'
I am sincere: I will lavish my soul upon this."

ملامت کردن اهل مسجد آن مهمان عاشق را از شب خفتن در آن جا و تهدید کردن مر او را

How the people of the mosque blamed the lover-guest for sleeping the night there and threatened him.

قوم گفتندش که هین اینجا مخسب
تا نکوبد جان ستانت همچو کسب

The people said to him, "Beware! Do not sleep here,
lest the Taker of the soul pound you like the dregs of sesame-grain,

که غریبی و نمی‌دانی ز حال
کاندر اینجا هر که خفت آمد زوال

For you are a stranger and ignorant of the fact
that anyone who sleeps in this place perishes.

اتفاقی نیست این ما بارها
دیده‌ایم و جمله اصحاب نهی

This is not an occurrence: we and all those possessed of intelligence
have often witnessed this.

هر که آن مسجد شبی مسکن شدش
نیم شب مرگ هلاهل آمدش

To whomever that mosque gave lodging for a single night,
poisonous death came to him at midnight.

از یکی ما تا به صد این دیده‌ایم
نه به تقلید از کسی بشنیده‌ایم

We have seen this not once but a hundred times:
we have not heard it at second-hand from any one.

گفت الدین نصیحه آن رسول
آن نصیحت در لغت ضد غلول

The Prophet said, 'The religion is sincerity (*nasíhat*)':
that nasíhat etymologically is the opposite of unfaithfulness (*ghulúl*).

این نصیحت راستی در دوستی
در غلولی خاین و سگ پوستی

This *nasíhat* is 'to be true in friendship':
in an act of *ghulúl* you are treacherous and currish.

بی‌خیانت این نصیحت از وداد
می‌نماییمت مگرد از عقل و داد

We are showing this sincerity towards you, without treachery, from love:
do not turn away from reason and justice!"

جواب گفتن عاشق عاذلان را

The lover's reply to those who chide him

گفت او ای ناصحان من بی‌ندم
از جهان زندگی سیر آمدم

He said, "O sincere advisers,
I have become unrepentantly weary of the world of life.

منبلی‌ام زخم جو و زخم خواه
عافیت کم جوی از منبل به راه

I am an idle vagabond, seeking blows and desiring blows:
do not seek rectitude from the vagabond on the road.

منبلی نی کاو بود خود برگ جو
منبلی‌ام لاابالی مرگ جو

I am not the vagabond who in truth is a seeker of provender:
I am the reckless vagabond the seeker of death.

منبلی نی کاو به کف پول آورد
منبلی چستی کز این پل بگذرد

I am not the vagabond who gets small money into his palm,
the nimble vagabond who would cross this bridge—

آن نه کاو بر هر دکانی بر زند
بل جهد از کون و کانی بر زند

Not the one who cleaves to every shop;
nay, but springs away from existence and strikes upon a mine.

مرگ شیرین گشت و نقلم زین سرا
چون قفس هشتن پریدن مرغ را

Death and migration from this abode has become as sweet to me
as leaving the cage and flying to the bird—

آن قفس که هست عین باغ در
مرغ می‌بیند گلستان و شجر

The cage that is in the very midst of the garden,
the bird beholds the rose-beds and the trees,

جوق مرغان از برون گرد قفص
خوش همی‌خوانند ز آزادی قصص

Outside, round the cage,
a multitude of birds is sweetly chanting tales of liberty:

مرغ را اندر قفس ز آن سبزه‌زار
نه خورش مانده است و نه صبر و قرار

At that verdant place neither food remains to the bird in the cage,
nor patience and rest,

سر ز هر سوراخ بیرون می‌کند
تا بود کاین بند از پا بر کند

It puts out its head through every hole
that maybe it may tear off this fetter from its leg.

چون دل و جانش چنین بیرون بود
آن قفس را در گشایی چون بود

Since its heart and soul are outside like this,
how will it be when you open the cage?”

نه چنان مرغ قفس در اندهان
گرد بر گردش به حلقه گربگان

Not such is the bird caged amidst anxieties—
cats round about it in a ring:

کی بود او را در این خوف و حزن
آرزوی از قفس بیرون شدن

How, in this dread and sorrow,
should it have the desire to go out of the cage?

او همی‌خواهد کز این ناخوش حصص
صد قفس باشد به گرد این قفص

It wishes that, from this unwelcome plucking,
there might be a hundred cages round about this cage.

عشق جالینوس بر این حیات دنیا بود که هنر او همین جا به کار می‌آید هنری نورزیده است که در آن بازار به کار آید آن جا خود را به عوام یکسان می‌بیند

The love of Galen is for this present life, for only here does his art avail; he has not practiced any art that avails in yonder market: there he sees himself to be the same as the vulgar.

آن چنان که گفت جالینوس راد
از هوای این جهان و از مراد

That is even as wise Galen said on account of passion for this world
and because of what he desired—

راضیم کز من بماند نیم جان
که ز کون استری بینم جهان

“I am content that half of my vital spirit should remain,
so that I may see the world through the mule’s arse.”

گربه می‌بیند به گرد خود قطار
مرغش آیس گشته بوده‌ست از مطار

He sees around him cats in troops:
his bird has despaired of flying;

یا عدم دیده‌ست غیر این جهان
در عدم نادیده او حشری نهان

Or he has deemed all except this world to be non-existence
and has not perceived in non-existence a hidden resurrection.

چون جنین کش می‌کشد بیرون کرم
می‌گریزد او سپس سوی شکم

Like the embryo which Bounty is drawing forth:
it is fleeing back towards the belly.

لطف رویش سوی مصدر می‌کند
او مقر در پشت مادر می‌کند

Grace is turning its face towards the place of exit;
it is making its abode in the mother’s loins,

که اگر بیرون فتم زین شهر و کام
ای عجب بینم به دیده این مقام

Saying, “Oh, I wonder, if I fall outside of this city and pleasure,
shall I see with my eye this dwelling-place;

یا دری بودی در آن شهر وخم
که نظاره کردمی اندر رحم

Or would there be in that noisome city a door,
so that I might gaze into the womb,

یا چو چشمه‌ی سوزنی را هم بدی
که ز بیرونم رحم دیده شدی

Or would there be for me a path, as the eye of a needle,
so that the womb might become visible to me from outside?”

آن جنین هم غافل است از عالمی
همچو جالینوس او نامحرمی

That embryo, too, is unaware of a world:
it is one unfamiliar, like Galen.

او نداند کان رطوباتی که هست
آن مدد از عالم بیرونی است

It does not know that the humours which exist
are supplied from the external world,

آن چنان که چار عنصر در جهان
صد مدد آرد ز شهر لامکان

Even as the four elements in this world obtain a hundred supplies
from the City beyond space

آب و دانه در قفس گر یافته‌ست
آن ز باغ و عرصه‌ای در تافته‌ست

If it has found water and seeds in its cage,
those have appeared from a Garden and Expanse.

جانهای انبیا بینند باغ
زین قفس در وقت نقلان و فراغ

The spirits of the prophets behold the Garden from this cage
at the time of their being transported and freed;

پس ز جالینوس و عالم فارغند
همچو ماه اندر فلك‌ها بازغند

Hence they are free of Galen and the world:
they are shining like the moon in the skies.

ور ز جالینوس این گفت افتری است
پس جوابم بهر جالینوس نیست

And if this saying from Galen is a fiction,
then my answer is not for Galen,

این جواب آن کس آمد کاین بگفت
که نبودستش دل پر نور جفت

This is the answer to the person who said it,
for the luminous heart has not been his mate.

مرغ جانش موش شد سوراخ جو
چون شنید از گربگان او عرجوا

The bird, his spirit, became a mouse seeking a hole,
when it heard from the cats, "Halt!"

ز آن سبب جانش وطن دید و قرار
اندر این سوراخ دنیا موش‌وار

On that account his spirit, mouse-like,
deemed its home and abode to be in this world-hole.

هم در این سوراخ بنایی گرفت
در خور سوراخ دانایی گرفت

In this hole, too, it began to build
and acquired knowledge suitable to the hole;

پیشه‌هایی که مر او را در مزید
کاندر این سوراخ کار آید گزید

It chose the trades advantageous to it,
which would be of use in this hole.

ز انکه دل بر کند از بیرون شدن
بسته شد راه رهیدن از بدن

Inasmuch as it turned its heart away from going forth,
the way of deliverance from the body was barred.

عنکبوت ار طبع عنقا داشتی
از لعابی خیمه کی افراشتی

If the spider had the nature of the Anqa,
how should it have reared a tent of some gossamer?

گربه کرده چنگ خود اندر قفص
نام چنگش درد و سرسام و مغص

The cat has put its claws into the cage:
the name of its claws is pain and delirium and gripes.

گربه مرگ است و مرض چنگال او
می‌زند بر مرغ و پر و بال او

The cat is Death, and its claws are disease:
it is striking at the bird and its plumage.

گوشه گوشه می‌جهد سوی دوا
مرگ چون قاضی است و رنجوری گوا

He darts from corner to corner towards the remedy.
Death is like the cadi, and the disease is the witness.

چون پیاده‌ی قاضی آمد این گواه
که همی‌خواند ترا تا حکم گاه

This witness comes, like the cadi's footman,
who summons you to the place of judgment.

مهلتی می‌خواهی از وی در گریز
گر پذیرد شد و گرنه گفت خیز

You, in flight, beg him a respite: if he consents, it is granted;
otherwise, he says, "Arise."

جستن مهلت دوا و چاره‌ها
که زنی بر خرقه‌ی تن پاره‌ها

The seeking of a respite consists in remedies and cures,
that you may patch the tattered cloak, the body.

عاقبت آید صباحی خشم‌وار
چند باشد مهلت آخر شرم دار

At last, one morning, he comes angrily, saying,
"How long will the respite be? Now, please, be ashamed!"

عذر خود از شه بخواه ای پر حسد
پیش از آن که آن چنان روزی رسد

O envious man, ask your pardon of the King
ere such a day as that arrives.

و آن که در ظلمت براند بارگی
بر کند ز آن نور دل یك بارگی

And he who rides his horse into the darkness
and altogether removes his heart from the Light

می‌گریزد از گواه و مقصدش
کان گوا سوی قضا می‌خواندش

Is fleeing from the witness and his purpose;
for that witness is calling him to judgment.

دیگر باره ملامت کردن اهل مسجد مهمان را از شب خفتن در آن مسجد

How the people of the mosque blamed the guest once more for sleeping in the mosque by night.

قوم گفتندش مکن جلدی برو
تا نگردد جامه و جانت گرو

The people said to him, "Do not act with foolhardiness, depart,
lest your body and your soul end up in pawn."

آن ز دور آسان نماید به نگر
که به آخر سخت باشد ره گذر

From afar it seems easy, look well!
For in the end the passage is grievous.

خویشتن آویخت بس مرد و سکست
وقت پیچا پیچ دست‌آویز جست

Many a man hanged himself and broke and at the moment of agony
sought something for his hand to cling to.

پیشتر از واقعه آسان بود
در دل مردم خیال نیك و بد

Before the battle,
the fancy of good or evil is slight in a man's heart;

چون در آید اندرون کارزار
آن زمان گردد بر آن کس کار زار

When he enters into the fray,
then to that person the matter becomes woeful.

چون نه شیری هین منه تو پای پیش
کان اجل گرگ است و جان تست میش

Since you are not a lion, beware, do not step forward,
for that Doom is a wolf, and your soul is the sheep;

ور ز ابدالی و میشت شیر شد
ایمن آ که مرگ تو سر زیر شد

But if you are one of the *Abdal* and your sheep has become a lion,
come on securely, for your death has been over thrown.

کیست ابدال آن که او مبدل شود
خمرش از تبدیل یزدان خل شود

Who is the *Abdal*? He that becomes transmuted,
he whose wine is turned into vinegar by Divine transmutation

لیك مستی شیر گیری و ز گمان
شیر پنداری تو خود را هین مران

But you are drunk, pot-valiant and from opinion think yourself to be
a lion: Beware, do not advance!

گفت حق ز اهل نفاق ناسدید
بأسهم ما بینهم بأس شدید

God has said of the unrighteous Hypocrites,
"*Their valour amongst themselves is a great valour.*

در میان همدگر مردانه‌اند
در غزا چون عورتان خانه‌اند

Amongst one another they are manly,
in a warlike expedition they are as the women of the house."

گفت پیغمبر سپهدار غیوب
لا شجاعة یا فتی قبل الحروب

The Prophet; the commander-in-chief of the things unseen, said,
"There is no bravery, O youth, before the battles."

وقت لاف غزو مستان کف کنند
وقت جوش جنگ چون کف بی‌فنند

The drunks make a froth when there is talk of war,
when war is raging they are as unskilled as froth.

وقت ذکر غزو شمشیرش دراز
وقت کر و فر تیغش چون پیاز

At the time when war is spoken of, his scimitar is long;
at the time of combat his sword is like an onion.

وقت اندیشه دل او زخم جو
پس به یك سوزن تهی شد خیك او

At the time of premeditation his heart is eager for wounds;
then his bag is emptied by a single needle.

من عجب دارم ز جویای صفا
کاو رمد در وقت صیقل از جفا

I marvel at the seeker of purity who at the time of polishing
shrinks from being handled roughly.

عشق چون دعوی جفا دیدن گواه
چون گواهت نیست شد دعوی تباه

Love is like the lawsuit; to suffer harsh treatment is the evidence:
when you have no evidence, the lawsuit is lost.

چون گواهت خواهد این قاضی مرنج
بوسه ده بر مار تا یابی تو گنج

Do not be aggrieved when this Judge demands your evidence:
kiss the snake in order that you may gain the treasure.

آن جفا با تو نباشد ای پسر
بلکه با وصف بدی اندر تو در

That harshness is not towards you, O son;
no, towards the evil qualities within you

بر نمد چوبی که آن را مرد زد
بر نمد آن را نزد بر گرد زد

The blows of the stick with which a man beats a rug
he inflicts, not on the rug, but on the dust.

گر بزد مر اسب را آن کینه کش
آن نزد بر اسب زد بر سکسکش

If that vindictive fellow lashes the horse,
he directs the blows, not at the horse, but at its stumbling,

تا ز سکسك وارهد خوش پی شود
شیره را زندان کنی تا می‌شود

In order that it may be delivered from stumbling and may move well:
you imprison must in order that it may become wine.

گفت چندان آن یتیمك را زدی
چون نترسیدی ز قهر ایزدی

He said, "You have struck that little orphan so many blows:
how were not you afraid of the Divine wrath?"

گفت او را کی زدم ای جان دوست
من بر آن دیوی زدم کاو اندر اوست

He said, "O soul and friend, when did I strike him?
I struck at the devil that is in him,"

مادر ار گوید ترا مرگ تو باد
مرگ آن خو خواهد و مرگ فساد

If your mother says to you, "May you die!"
she wishes the death of that nature and the death of iniquity.

آن گروهی کز ادب بگریختند
آب مردی و آب مردان ریختند

The folk who fled from correction
dishonoured their manhood and men.

عاذلانشان از وغا واراندند
تا چنین هیز و مخنث ماندند

The jokers drove them back from the war,
so that they remained so infamous and effeminate.

لاف و غره‌ی ژاژخا را کم شنو
با چنینها در صف هیجا مرو

Do not you listen to the boasting and roaring of the driveller:
do not go into the battle-line with such fellows.

ز انکه زادوکم خبالا گفت حق
کز رفاق سست بر گردان ورق

Since *they would have added to you corruption*,
God said, "Turn the leaf from pusillanimous comrades,

که گر ایشان با شما همره شوند
غازیان بی‌مغز همچون که شوند

For if they go along with you,
the warriors will become pith-less, like straw.

خویشتن را با شما هم صف کنند
پس گریزند و دل صف بشکنند

They put themselves in line with you;
then they flee and break the heart of the line.

پس سپاهی اندکی بی‌این نفر
به که با اهل نفاق آید حشر

Therefore, better a little army without these persons
than it should be mustered with the Hypocrites."

هست بادام کم خوش بیخته
به ز بسیاری به تلخ آمیخته

A few well-sifted almonds are better
than a great many mixed with bitter.

تلخ و شیرین در ژغاژغ یك شی‌اند
نقص از آن افتاد که هم دل نی‌اند

The bitter and the sweet are one thing in respect of rattling;
the defect arises from their not being the same at heart.

گبر ترسان دل بود کاو از گمان
می‌زید در شك ز حال آن جهان

The infidel is of timorous heart, for, from opinion,
he lives in doubt as to the state of that world.

می‌رود در ره نداند منزلی
گام ترسان می‌نهد اعمی دلی

He is going along the road; he does not know any stage:
one blind in heart steps timidly.

چون نداند ره مسافر چون رود
با ترددها و دل پر خون رود

When the traveller does not know the way, how does he go?
He goes with hesitations, while his heart is full of blood.

هر که گوید های این سو راه نیست
او کند از بیم آن جا وقف و ایست

If anyone says, "Hey! This is not the way,"
he will halt there and stand still terrified.

ور بداند ره دل باهوش او
کی رود هر های و هو در گوش او

But if his wise heart knows the way,
how should every hey and ho go into his ear?

پس مشو همراه این اشتر دلان
ز انکه وقت ضیق و بیمند آفلان

Therefore do not journey with these camel-hearted ones,
for in the hour of distress and danger they are the ones who sink;

پس گریزند و ترا تنها هلند
گر چه اندر لاف سحر بابلند

Then they flee and leave you alone,
though in boasting they are the magic of Babylon.

تو ز رعنایان مجو هین کارزار
تو ز طاوسان مجو صید و شکار

Beware! Do not you request sybarites to fight;
do not request peacocks to engage in the hunt and the chase.

طبع طاوس است و وسواست کند
دم زند تا از مقامت بر کند

The carnal nature is a peacock: it tempts you and talks idly,
that it may remove you from your post.

گفتن شیطان قریش را که به جنگ احمد آیید که من یاریها کنم و قبیله‌ی خود را به یاری خوانم و وقت ملاقات صفین گریختن

How Satan said to the Quraysh, "Go to war with Ahmad, for I will aid you and call my tribe to help"; and how, when the two battle-lines confronted each other, he fled.

همچو شیطان در سپه شد صد یکم
خواند افسون که إنني جار لکم

As Satan became the hundred-and-first in the army
and spoke beguiling words, saying, "*Truly, I am a protector for you.*"

چون قریش از گفت او حاضر شدند
هر دو لشکر در ملاقات آمدند

When the Quraysh had assembled at his bidding
and the two armies confronted each other,

دید شیطان از ملایك اسپهی
سوی صف مومنان اندر رهی

Satan espied a host of angels on a road
beside the ranks of the Faithful.

آن جُنوداً لَمْ تَرَوْها صف زده
گشت جان او ز بیم آتشکده

Those *troops that ye saw not*, drawn up in ranks;
and from terror his soul became a fire-temple.

4040 پای خود وا پس کشیده می‌گرفت
که همی‌بینم سپاهی من شگفت

Turning on his heel, he began to retreat, saying,
"I behold a marvellous host"—

أَي أخاف اللّٰه ما لي منه عون
اذهبوا إِنِّي أَری ما لا ترون

That is, "*I fear God*: I have no help from Him. Go!
Truly, I see what you do not."

گفت حارث ای سراقه شکل هین
دی چرا تو می‌نگفتی این چنین

Harith said, "Hey, O you that have the form of Suraqa,
why were not you saying such-like words yesterday?"

گفت این دم من همی‌بینم حرب
گفت می‌بینی جعاشیش عرب

He replied, "At this moment I see destruction."
He said, "You see the puniest of the Arabs.

می‌نبینی غیر این لیك ای تو ننگ
آن زمان لاف بود این وقت جنگ

You are seeing nothing but this; but, O you disgrace,
that was the time of talk, and this is the time of battle.

4045 دی همی‌گفتی که پایندان شدم
که بودتان فتح و نصرت دم‌به‌دم

Yesterday you were saying, 'I pledge myself
that victory and Divine aid will always be yours.'

دی زعیم الجیش بودی ای لعین
وین زمان نامرد و ناچیز و مهین

Yesterday you were the surety for the army, O accursed one,
and now you art cowardly, good-for-nothing, and vile,

تا بخوردیم آن دم تو و آمدیم
تو به تون رفتی و ما هیزم شدیم

So that we swallowed those words of your and came,
you have gone to the bath-stove and we have become the fuel."

چون که حارث با سراقه گفت این
از عتابش خشمگین شد آن لعین

When Harith said this to Suraqa,
that accursed one was enraged at his reproaches.

دست خود خشمین ز دست او کشید
چون ز گفت اوش درد دل رسید

He angrily withdrew his hand from his hand,
since his heart was pained by his words.

4050 سینه‌اش را کوفت شیطان و گریخت
خون آن بی‌چارگان زین مکر ریخت

Satan smote his breast and fled:
by means of this plot he shed the blood of those wretched men.

چون که ویران کرد چندین عالم او
پس بگفت إِنِّي بَرِيءٌ منکم

After he had ruined so great a multitude,
he then said, "*Lo, I am quit of you.*"

کوفت اندر سینه‌اش انداختش
پس گریزان شد چو هیبت تاختش

He smote him on the breast and overthrew him;
then he turned to flee, since terror urged him on.

نفس و شیطان هر دو یك تن بوده‌اند
در دو صورت خویش را بنموده‌اند

The fleshly soul and the Devil have both been one person;
they have manifested themselves in two forms,

چون فرشته و عقل کایشان یك بدند
بهر حکمتهاش دو صورت شدند

Like the angel and the intellect, which were one, became two forms
for the sake of His wise purposes.

4055 دشمنی داری چنین در سر خویش
مانع عقل است و خصم جان و کیش

You have such an enemy as this in your inward part: he is the preventer
of the intellect, and the adversary of the spirit and of religion.

يك نفس حمله كند چون سوسمار
پس به سوراخی گريزد در فرار

At one moment he dashes forward like the Libyan lizard;
then in flight he darts away into a hole.

در دل او سوراخها دارد كنون
سر ز هر سوراخ می‌آرد برون

Just now he has holes in the heart,
and from every hole he is putting out his head.

نام پنهان گشتن ديو از نفوس
و اندر آن سوراخ رفتن شد خنوس

The name that denotes the Devil's becoming hidden from souls
and going into that hole is *khunús*,

كه خنوسش چون خنوس قنفذ است
چون سر قنفذ و را آمد شد است

For his *khunús* is like the *khunús* of the hedgehog:
like the head of the hedgehog, he pops in and out;

كه خدا آن ديو را خناس خواند
كاو سر آن خار پشتك را بماند

For God has called the Devil *Khannás*,
because he resembles the head of the little hedgehog.

می نهان گردد سر آن خار پشت
دم‌به‌دم از بيم صياد درشت

The head of the hedgehog is continually being hidden
because of its fear of the cruel hunter,

تا چو فرصت يافت سر آرد برون
زين چنين مكری شود مارش زبون

Until, when it has found an opportunity, it puts out its head:
by such a stratagem the snake becomes its prey.

گر نه نفس از اندرون راهت زدی
ره زنان را بر تو دستی كی بدی

If the fleshly soul had not waylaid you from within,
how would the brigands have any power to lay a hand upon you?

ز آن عوان مقتضی كه شهوت است
دل اسير حرص و آز و آفت است

On account of the urgent follower, who is Lust,
the heart is captive to greed and cupidity and bane.

ز آن عوان سر شدی دزد و تباه
تا عوانان را به قهر تست راه

On account of that inward follower you have become thievish and depraved,
so that the way is for the followers to coerce you.

در خبر بشنو تو اين پند نكو
بين جنبيكم لكم أعدی عدو

Listen to this good counsel in the Traditions—
"Your worst enemy is between your two sides."

طمطراق اين عدو مشنو گريز
كاو چو ابليس است در لج و ستيز

Do not listen to the pompous talk of this enemy; flee,
for she is like Iblis in obstinately wrangling and quarrelling.

بر تو او از بهر دنيا و نبرد
آن عذاب سرمدی را سهل كرد

For the sake of this world and for contention's sake
she has made the everlasting torment easy to you.

چه عجب گر مرگ را آسان كند
او ز سحر خويش صد چندان كند

What wonder, if she makes death easy?
By her magic she does a hundred times as much (as this).

سحر كاهی را به صنعت كه كند
باز كوهی را چو كاهی می‌تند

Magic makes a straw a mountain by artifice;
again, it weaves a mountain like a straw.

زشتها را نغز گرداند به فن
نغزها را زشت گرداند به ظن

It makes ugly things beautiful by means of sleight;
it makes beautiful things ugly by means of opinion.

كار سحر اين است كاو دم می‌زند
هر نفس قلب حقايق می‌كند

The work of magic is this, that it breathes
and at every breath transforms realities.

آدمی را خر نمايد ساعتی
آدمی سازد خری را و آيتی

At one time it shows a man in the guise of an ass,
it makes an ass a man and a notable.

این چنین ساحر درون تست و سر
إن في الوسواس سحرا مستتر

Such a magician is within you and latent:
truly, there is a concealed magic in temptation;

اندر آن عالم که هست این سحرها
ساحران هستند جادویی گشا

In the world in which are these magic arts,
there are magicians who defeat sorcery.

اندر آن صحرا که رست این زهر تر
نیز روییده‌ست تریاق ای پسر

In the plain where this fresh poison grew,
there has also grown the antidote, O son.

گویدت تریاق از من جو سپر
که ز زهرم من به تو نزدیکتر

The antidote says to you “Seek from me a shield,
for I am nearer than the poison to you.

گفت او سحر است و ویرانی تو
گفت من سحر است و دفع سحر او

Her words are magic and your ruin;
my words are magic and the counter-charm to her magic.”

مکرر کردن عاذلان پند را بر آن مهمان آن مسجد مهمان کش

How the fault-finders repeated their advice to the guest of the guest-killing mosque.

گفت پیغمبر که ان فی البیان
سحرا و حق گفت آن خوش پهلوان

The Prophet said, “Truly, there is a magic in eloquence”;
and that goodly hero spoke the truth.

هین مکن جلدی برو ای بو الکرم
مسجد و ما را مکن زین متهم

“Hey, do not commit a foolhardy act, depart, O generous man,
and do not make the mosque and us suspected on this account;

که بگوید دشمنی از دشمنی
آتشی در ما زند فردا دنی

For an enemy will speak form enmity,
and to-morrow the villain will rouse a fire against us,

که بتاسانید او را ظالمی
بر بهانه‌ی مسجد او بد سالمی

Saying, ‘some wicked man strangled him,
on the pretext of the mosque he was safe,

تا بهانه‌ی قتل بر مسجد نهد
چون که بد نام است مسجد او جهد

So that he might impute the murder to the mosque and,
since the mosque has a bad name, might escape.’

تهمتی بر ما منه ای سخت جان
که نه‌ایم ایمن ز مکر دشمنان

Do not lay any suspicion upon us, O man of valiant spirit,
for we are not secure from the craft of enemies.

هین برو جلدی مکن سودا مپز
که نتان پیمود کیوان را به گز

Come now, depart! Do not be foolhardy, do not cherish vain desire,
for it is impossible to measure Saturn by the ell.

چون تو بسیاران بلافیده ز بخت
ریش خود بر کنده يك يك لخت لخت

Many like you have chattered of luck,
they have torn out their beards, one by one, piecemeal.

هین برو کوتاه کن این قیل و قال
خویش و ما را در میفکن در وبال

Hey, begone! Cut short this palaver!
Do not cast yourself and us into woe”

جواب گفتن مهمان ایشان را و مثل آوردن به دفع‌کردن حارس کشت به بانگ دف از کشت شتری را که کوس محمودی بر پشت او زدندی

How the guest answered them and adduced the parable of the guardian of the wheat field who, by making a noise with the tom-tom, sought to drive away from the wheat-field a camel on whose back they were beating the big kettle-drum of Mahmud.

گفت ای یاران از آن دیوان نی‌ام
که ز لا حولی ضعیف آید پیم

He said, “O friends, I am not one of the devils
that my sinews should fail at a single *la hawl*.

کودکی کاو حارس کشتی بدی
طبلکی در دفع مرغان می‌زدی

A boy, who was the guardian of a wheat field,
used to beat a tom-tom in order to keep off the birds,

تا رمیدی مرغ ز آن طبلك ز کشت
کشت از مرغان بد بی‌خوف گشت

So that the birds, at the tom-tom, were scared away from the field,
and the field became safe from evil birds.

چون که سلطان شاه محمود کریم
بر گذر زد آن طرف خیمه‌ی عظیم

When the Sultan, the noble King Mahmud,
pitched a great tent in that neighbourhood as he passed on the way

با سپاهی همچو استاره‌ی اثیر
انبه و پیروز و صفدر ملك گیر

With an army like the stars of heaven, numerous and victorious,
one that pierces the ranks and takes possession of empire—

اشتری بد کاو بدی حمال کوس
بختیی بد پیش رو همچون خروس

There was a camel that carried the kettle-drum:
it was a Bactrian, going in front like a cock:

بانگ کوس و طبل بر وی روز و شب
می‌زدی اندر رجوع و در طلب

Day and night he used loudly to beat the big kettle-drum
and the drum on its back in returning and in setting out.

اندر آن مزرع در آمد آن شتر
کودك آن طبلك بزد در حفظ بر

That camel entered the wheat field,
and the boy beat his tom-tom to protect the wheat.

عاقلی گفتش مزن طبلك که او
پخته‌ی طبل است و با آتش است خو

An intelligent man said to him, ‘Don’t beat the tom-tom,
for he is well-seasoned by the drum; he is accustomed to it.

پیش او چه بود تبوراك تو طفل
که کشد او طبل سلطان بیست کفل

What is your little tom-tom, child, to him;
since he carries the Sultan’s drum twenty times the size?’

عاشقم من کشته‌ی قربان لا
جان من نوبتگه طبل بلا

I am a lover, one who has been sacrificed to Nothingness:
my soul is the band-stand for the drum of tribulation.

خود تبوراك است این تهدیدها
پیش آن چه دیده است این دیدها

Truly, these threats are a little tom-tom
beside that which these eyes have seen.

ای حریفان من از آنها نیستم
کز خیالاتی در این ره بیستم

O comrades, I am not one of those,
that because of imaginings I should halt on the Way.

من چو اسماعیلیانم بی‌حذر
بل چو اسماعیل آزادم ز سر

I am unafraid, like the Ismailis;
nay, like Ishmael I am free from head.

فارغم از طمطراق و از ریا
قل تعالوا گفت جانم را بیا

I am done with pomp and ostentation.
‘*Say, come ye*’: He said to my soul, ‘Come.’”

گفت پیغمبر که جاد في السلف
بالعطیة من تیقن بالخلف

The Prophet has said that one who feels sure of the recompense
will give generously beforehand.

هر که بیند مر عطا را صد عوض
زود در بازد عطا را زین غرض

Whoever sees a hundred compensations for the gift
will at once give away the gift with this object.

جمله در بازار از آن گشتند بند
تا چو سود افتاد مال خود دهند

All have become tied in the bazaar, to the end that when gain occurs
they may give their money.

زر در انبانها نشسته منتظر
تا که سود آید به بذل آید مصر

With gold in their money-bags, they are seated expectantly
that the gain may come and that he who persists may begin to squander.

چون ببیند کالهای در ربح بیش
سرد گردد عشقش از کالای خویش

When he sees a piece of merchandise exceeding in profit,
his fondness for his own goods becomes chilled;

گرم ز آن مانده است با آن کاو ندید
کالههای خویش را ربح و مزید

He has remained enamoured of those,
because he perceived no profit and advantage superior to his own goods.

همچنین علم و هنرها و حرف
چون ندید افزون از آنها در شرف

Similarly, knowledge and accomplishments and trades:
since he has not seen superior to them in excellence.

تا به از جان نیست جان باشد عزیز
چون به آمد نام جان شد چیز لیز

While nothing is better than life, life is precious;
when a better appears, the name of life becomes a slippery thing.

لعبت مرده بود جان طفل را
تا نگشت او در بزرگی طفلزا

The lifeless doll is as life to the child
until he has grown up to manhood.

این تصور وین تخیل لعبت است
تا تو طفلی پس بدانت حاجت است

Imagination and fancy are the doll:
so long as you are a child, you have need of them;

چون ز طفلی رست جان شد در وصال
فارغ از حس است و تصویر و خیال

When the spirit has escaped from childishness, it is in union:
it is done with sense-perception and imagination and fancy.

نیست محرم تا بگویم بینفاق
تن زدم و الله أعلم بالوفاق

There is no confidant that I should speak without insincerity.
I will keep silence, and God best knows the accord.

مال و تن برفند ریزان فنا
حق خریدارش که الله اشتری

The goods and the body are snow melting away to naught;
God is their buyer, for *God has purchased*.

برفها ز آن از ثمن اولیستت
که تویی در شك یقینی نیستت

The snows seem to you better than the price,
because you are in doubt: you have no certainty,

وین عجب ظن است در تو ای مهین
که نمیپرد به بستان یقین

And in you, O contemptible man, there is this marvellous opinion
that does not fly to the garden of certainty.

هر گمان تشنهی یقین است ای پسر
میزند اندر تزاید بال و پر

O son, every opinion is thirsting for certainty
and emulously flapping its wings.

چون رسد در علم پس بر پا شود
مر یقین را علم او بویا شود

When it attains to knowledge, then the wing becomes a foot,
and its knowledge begins to scent certainty,

ز انکه هست اندر طریق مفتتن
علم کمتر از یقین و فوق ظن

For in the tested Way knowledge is inferior to certainty,
but above opinion.

علم جویای یقین باشد بدان
و آن یقین جویای دید است و عیان

Know that knowledge is a seeker of certainty,
and certainty is a seeker of vision and intuition.

اندر أَلهیکم بجو این را کنون
از پس کَلّا پس لَوْ تعلمون

Seek this now, in *Alhakum*,
after *kalla* and after *lau ta'lamún*.

می‌کشد دانش به بینش ای علیم
گر یقین گشتی ببینندی جحیم

Knowledge leads to vision, O knowing one:
if it became certainty, they would see Hell.

دید زاید از یقین بی‌امتهال
آن چنانك از ظن، می‌زاید خیال

Vision is immediately born of certainty,
just as fancy is born of opinion.

اندر أَلهیکم بیانِ این ببین
که شود عِلمَ الْیَقِینِ عین الیقین

See in *Alhakum* the explanation of this,
that *the knowledge of certainty* becomes *the intuition of certainty*.

از گمان و از یقین بالاترم
و ز ملامت بر نمی‌گردد سرم

"I am higher than opinion and certainty,
and my head is not to be turned aside by blame.

چون دهانم خورد از حلوای او
چشم روشن گشتم و بینای او

Since my mouth ate of His sweetmeat,
I have become clear-eyed and a seer of Him.

پا نهم گستاخ چون خانه روم
پا نلرزانم نه کورانه روم

I step boldly when I go home:
I do not let my feet tremble; I do not walk like the blind.

آن چه گل را گفت حق خندانش کرد
با دل من گفت و صد چندانش کرد

That which God said to the rose, and caused it to laugh,
He said to my heart, and made it a hundred times more (beautiful).

آن چه زد بر سرو و قدش راست کرد
و انچه از وی نرگس و نسرین بخورد

That which touched the cypress and made its stature straight,
and that of which the narcissus and wild-rose partook;

آن چه نی را کرد شیرین جان و دل
و انچه خاکی یافت زو نقش چگل

That which made sweet the soul and heart of the sugar-cane,
and that from which the creature of earth gained the form of Chigil;

آن چه ابرو را چنان طرار ساخت
چهره را گلگونه و گلنار ساخت

That which made the eyebrow so ravishing
and made the face rose-coloured and the pomegranate-flower;

مر زبان را داد صد افسون‌گری
و انکه کان را داد زر جعفری

Gave a hundred enchantments to the tongue,
and that which gave the gold of Ja'far to the mine.

چون در زرادخانه باز شد
غمزه‌های چشم تیر انداز شد

When the door of the Armoury was opened,
the amorous glances became archers,

بر دلم زد تیر و سوداییم کرد
عاشق شکر و شکر خاییم کرد

And shot arrows at my heart and frenzied me
and made me in love with thanksgiving and sugar-chewing.

عاشق آنم که هر آن آن اوست
عقل و جان جاندار یك مرجان اوست

I am the lover of that One to whom every that belongs:
of a single pearl of His the bodyguard is Intellect and Spirit.

من نلافم ور بلافم همچو آب
نیست در آتش کشی‌ام اضطراب

I do not boast, or if I boast,
like water, I have no trouble in quenching fire.

چون بدزدم چون حفیظ مخزن اوست
چون نباشم سخت رو پشت من اوست

How should I steal when He is the keeper of the treasury?
How should not I be hard-faced? He is my support.

هر که از خورشید باشد پشت گرم
سخت رو باشد نه بیم او را نه شرم

Every one whose back is warmed by the Sun will be hard-faced:
he will have neither dread nor shame.

همچو روی آفتاب بی‌حذر
گشت رویش خصم سوز و پرده در

His face has become foe-burning and veil-rending,
like the face of the peerless Sun.

هر پیمبر سخت رو بد در جهان
یك سواره کوفت بر جیش شهان

Every prophet was hard-faced in this world,
and beat single-handed against the army of the kings,

رو نگردانید از ترس و غمی
یك تنه تنها بزد بر عالمی

And did not avert his face from any fear or pain,
single and alone dashed against a world.

سنگ باشد سخت رو و چشم شوخ
او نترسد از جهان پر کلوخ

The rock is hard-faced and bold-eyed:
it is not afraid of the world that is full of brickbats;

کان کلوخ از خشت زن یك لخت شد
سنگ از صنع خدایی سخت شد

For those brickbats were made solid by the brick-maker,
the rock was hardened by Divine art.

گوسفندان گر برونند از حساب
ز انبهیشان کی بترسد آن قصاب

If the sheep are beyond count,
how should the butcher be afraid of their numerousness?

کلکم راع نبی چون راعی است
خلق مانند رمه او ساعی است

'Each of you is a shepherd': the prophet is as the shepherd.
The people are like the flock; he is the overseer.

از رمه چوپان نترسد در نبرد
لیکشان حافظ بود از گرم و سرد

The shepherd is not afraid of the sheep in contention,
but is their protector from hot and cold.

گر زند بانگی ز قهر او بر رمه
دان ز مهر است آن که دارد بر همه

If he cries out in wrath against the flock,
know it is from the love which he has for them all.

هر زمان گوید به گوشم بخت نو
که ترا غمگین کنم غمگین مشو

New Fortune says into my ear every moment,
'I will make you sorrowful, be not sorrowful.

من ترا غمگین و گریان ز آن کنم
تا کت از چشم بدان پنهان کنم

I will make you sorrowful and weeping,
to the end that I may hide you from the eyes of the wicked.

تلخ گردانم ز غمها خوی تو
تا بگردد چشم بد از روی تو

I will cause your temper to be soured with sorrows,
in order that the evil eye may be averted from your face.

نه تو صیادی و جویای منی
بنده و افکنده‌ی رای منی

You are not a hunter and seeker of Me;
you are My slave and prostrate before My providence.

حیله اندیشی که در من در رسی
در فراق و جستن من بی‌کسی

You are thinking of devices whereby you may attain unto Me:
in quitting and in seeking Me you are helpless.

چاره می‌جوید پی من درد تو
می‌شنودم دوش آه سرد تو

Your anguish is seeking a means for Me:
I was listening yesterday to your heavy sighs.

من توانم هم که بی‌این انتظار
ره دهم بنمایمت راه گذار

I am even able, without this waiting,
to give access and show unto you the way of passage,

تا از این گرداب دوران وارهی
بر سر گنج وصالم پا نهی

That you may be delivered from this whirlpool of Time
and may set your foot upon the treasure of union with Me;

ليك شيرينی و لذات مقر
هست بر اندازه‌ی رنج سفر

But the sweetness and delights of the resting-place
are in proportion to the pain of the journey.

آن گه از شهر و ز خويشان بر خوری
کز غريبی رنج و محنتها بری

Then will you enjoy your town and your kinsfolk
when you suffer pains and tribulations from exile.'"

تمثيل گريختن مومن و بی‌صبری او در بلا به اضطراب و بی‌قراری نخود و ديگر حوايج در جوش ديگ و بر دويدن تا بيرون جهند

Comparison of the true believer's fleeing and his impatience in affliction to the agitation and restlessness of chick-peas and other pot-herbs when boiling in the pot, and to their running upwards in order to jump out.

بنگر اندر نخودی در ديگ چون
می‌جهد بالا چو شد ز آتش زبون

Look at a chickpea in the pot,
how it leaps up when it is subjected to the fire.

هر زمان نخود بر آيد وقت جوش
بر سر ديگ و بر آرد صد خروش

At the time of its being boiled, the chickpea comes up continually
to the top of the pot and raises a hundred cries,

که چرا آتش به من در می‌زنی
چون خريدی چون نگونم می‌کنی

Saying, "Why are you setting the fire on me?
Since you bought me, how are you turning me upside down?"

می‌زند کفليز کدبانو که نی
خوش بجوش و برمجه ز آتش کنی

The housewife goes on hitting it with the ladle. "No!" says she:
"boil nicely and don't jump away from one who makes the fire.

ز آن نجوشانم که مکروه منی
بلکه تا گيری تو ذوق و چاشنی

I do not boil you because you are hateful to me:
nay, it is that you may get taste and savour,

تا غذا گردی بياميزی به جان
بهر خواری نيستت اين امتحان

So that you may become nutriment and mingle with the spirit:
this affliction of yours is not on account of being despised.

آب می‌خوردی به بستان سبز و تر
بهر اين آتش بده‌ست آن آب خور

You, when green and fresh, were drinking water in the garden:
that water-drinking was for the sake of this fire."

رحمتش سابق بده‌ست از قهر ز آن
تا ز رحمت گردد اهل امتحان

His mercy is prior to His wrath,
to the end that by mercy he may suffer affliction.

رحمتش بر قهر از آن سابق شده‌ست
تا که سرمايه‌ی وجود آيد به دست

His mercy preceded His wrath
in order that the stock-in trade, existence, should come to hand;

ز انکه بی‌لذت نرويد لحم و پوست
چون نرويد چه گدازد عشق دوست

For, without pleasure, flesh and skin do not grow;
and unless they grow, what shall the love of the Friend consume?

ز آن تقاضا گر بيايد قهرها
تا کنی ايثار آن سرمايه را

If, because of that requirement, acts of wrath come to pass,
to the end that you may give up that stock-in-trade,

باز لطف آيد برای عذر او
که بکردی غسل و برجستی ز جو

Again the Grace will come in order to excuse it, saying,
"you have washed yourself and have leaped forth from the river."

گويد ای نخود چريدی در بهار
رنج مهمان تو شد نيکوش دار

She says, "O chickpea, you did feed in the springtime:
Pain has become your guest: entertain him well,

تا که مهمان باز گردد شکر ساز
پیش شه گوید ز ایثار تو باز

That the guest may return, giving thanks,
and may relate your generosity in the presence of the King,

تا به جای نعمتت منعم رسد
جمله نعمتها برد بر تو حسد

So that the Bestower of favour may come to you instead of the favour,
and that all favours may envy you.

من خلیلم تو پسر پیش بچك
سر بنه إني أراني أذبحك

I am Khalíl, and you are my son: lay your head before the knife:
lo, I see that I shall sacrifice you.

سر به پیش قهر نه دل بر قرار
تا ببرم حلقت اسماعیل‌وار

Lay your head before wrath, with heart unmoved,
that I may cut your throat, like Ismail.

سر ببرم لیك این سر آن سری است
کز بریده گشتن و مردن بری است

I will cut off your head, but this head is the head
that is immune from being cut off and dying;

لیك مقصود ازل تسلیم تست
ای مسلمان بایدت تسلیم جست

Yet your giving yourself up is the object of eternal purpose:
O Moslem, you must seek to give yourself up.

ای نخود می‌جوش اندر ابتلا
تا نه هستی و نه خود ماند ترا

Continue, O chickpea, to boil in tribulation,
that neither existence nor self may remain to you.

اندر آن بستان اگر خندیده‌ای
تو گل بستان جان و دیده‌ای

If you have laughed in that garden,
you are the rose of the garden of the spirit and the eye.

گر جدا از باغ آب و گل شدی
لقمه گشتی اندر احیا آمدی

If you have been parted from the garden of water and earth,
you have become food in the mouth and have entered into the living.

شو غذا و قوت و اندیشه‌ها
شیر بودی شیر شو در بیشه‌ها

Become nutriment and strength and thoughts!
You were milk: be a lion in the jungles!

از صفاتش رسته‌ای و الله نخست
در صفاتش باز رو چالاك و چست

By God, you grew from His attributes in the beginning:
go back nimbly and fleetly into His attributes.

ز ابر و خورشید و ز گردون آمدی
پس شدی اوصاف و گردون برشدی

You came from the cloud and the sun and the sky;
then did you become attributes and ascend to heaven.

آمدی در صورت باران و تاب
می‌روی اندر صفات مستطاب

You came in the form of rain and heat:
you will go into the goodly attributes.

جزو شید و ابر و انجمها بدی
نفس و فعل و قول و فکرت‌ها شدی

You were a part of the sun and the cloud and the stars:
you became soul and action and speech and thoughts."

هستی حیوان شد از مرگ نبات
راست آمد اقتلوني یا ثقات

The existence of the animal arose from the death of the plant:
"slay me, O trusty friends" is right.

چون چنین بردی است ما را بعد مات
راست آمد إن في قتلي حیات

Since there is such a victory for us after the checkmate,
"truly, in my being slain there is a life" are true.

فعل و قول و صدق شد قوت ملك
تا بدین معراج شد سوی فلك

Action and speech and sincerity became the food of the angel,
so that by means of this ladder he mounted to heaven,

آن چنان کان طعمه شد قوت بشر
از جمادی بر شد و شد جانور

Just as that morsel became the food of Man,
it mounted from inanimateness and became possessed of soul.

این سخن را ترجمه پهناوری
گفته آید در مقام دیگری

As regards this topic,
a wide explanation will be given in another place.

کاروان دایم ز گردون می‌رسد
تا تجارت می‌کند وا می‌رود

“The caravan is incessantly arriving from heaven
that they may traffic and go back again.

پس برو شیرین و خوش با اختیار
نه به تلخی و کراهت دزدوار

Go, then, sweetly and gladly with free-will,
not with bitterness and loathing, like a thief.

ز آن حدیث تلخ می‌گویم ترا
تا ز تلخیها فرو شویم ترا

I am speaking bitter words to you,
in order that I may wash you of bitterness.

ز آب سرد انگور افسرده رهد
سردی و افسردگی بیرون نهد

The frozen grape is thawed by cold water
and lays aside its coldness and congealment.

تو ز تلخی چون که دل پر خون شوی
پس ز تلخیها همه بیرون روی

When, from bitterness, your heart is filled with blood,
and then you will escape from all bitterness.

تمثیل صابر شدن مومن چون بر سر و خیر بلا واقف شود

A comparison showing how the true believer becomes patient when he understands the inward meaning and the beneficial nature of tribulation

سگ شکاری نیست او را طوق نیست
خام و ناجوشیده جز بی‌ذوق نیست

A dog is not for hunting, he has no collar:
the raw and uncooked is nothing but the insipid.”

گفت نخود چون چنین است ای ستی
خوش بجوشم یاریم ده راستی

The chickpea said, “Since it is so, O lady,
I will gladly boil: give me help in verity!

تو در این جوشش چو معمار منی
کفچلیزم زن که بس خوش می‌زنی

In this boiling you art, as it were, my architect:
smite me with the skimming spoon, for you smite very delightfully.

همچو پیلم بر سرم زن زخم و داغ
تا نبینم خواب هندستان و باغ

I am as the elephant: beat and brand my head
that I may not dream of India and gardens;

تا که خود را در دهم در جوش من
تا رهی یابم در آن آغوش من

So that I may submit myself to the boiling,
to the end that I may find a way to that embrace;

ز انکه انسان در غنا طاغی شود
همچو پیل خواب بین یاغی شود

Because Man, in independence, grows insolent
and becomes hostile, like the dreaming elephant

پیل چون در خواب بیند هند را
پیلبان را نشنود آرد دغا

When the elephant dreams of India,
he does not listen to the driver and displays viciousness.”

عذر گفتن کدبانو با نخود و حکمت در جوش داشتن کدبانو نخود را

How the housewife made apologies to the chickpea, and the wise purpose in her keeping the chickpea on the boil.

آن ستی گوید و را که پیش از این
من چو تو بودم ز اجزای زمین

The dame says to it,
“Formerly I, like you, was a part of the earth.

چون بنوشیدم جهاد آذری
پس پذیرا گشتم و اندر خوری

After I had drunk a fiery self-mortification,
then I became an acceptable and worthy one.

مدتی جوشیده‌ام اندر زمن
مدتی دیگر درون دیگ تن

For a long while, I boiled in Time;
for another long while, in the pot of the body.

زین دو جوشش قوت حسها شدم
روح گشتم پس ترا استا شدم

By reason of this double boiling I became strength to the senses:
I became spirit: then I became your teacher.

در جمادی گفتمی ز آن می‌دوی
تا شوی علم و صفات معنوی

in the inanimate state I used to say, ‘You are running to the end
that you may become knowledge and spiritual qualities.’

چون شدی تو روح پس بار دگر
جوش دیگر کن ز حیوانی گذر

Since I have become spirit,
now boil once more and pass beyond animality.”

از خدا می‌خواه تا زین نکته‌ها
در نلغزی و رسی در منتها

Beseech God continually that you may not stumble over these deep sayings
and that you may arrive at the end,

ز انکه از قرآن بسی گمره شدند
ز آن رسن قومی درون چه شدند

For many have been led astray by the *Qur’an*:
by that rope a multitude have fallen into the well.

مر رسن را نیست جرمی ای عنود
چون ترا سودای سربالا نبود

There is no fault in the rope, O perverse man,
inasmuch as you had no desire for the top.

باقی قصه‌ی مهمان آن مسجد مهمان کش و ثبات و صدق او

The remainder of the story of the guest of that guest-killing mosque, and his firmness and sincerity

آن غریب شهر سربالا طلب
گفت می‌خسبم در این مسجد به شب

That high-aspiring stranger to the town said,
“I will sleep in this mosque at night.

مسجدا گر کربلای من شوی
کعبه‌ی حاجت روای من شوی

O mosque, if you become my Karbala,
you will be the Ka’ba that fulfils my need.

هین مرا بگذار ای بگزیده دار
تا رسن بازی کنم منصوروار

Listen, give me leave, O chosen house,
that I may perform a rope-dance, like Mansur!

گر شدید اندر نصیحت جبرئیل
می‌نخواهد غوث در آتش خلیل

If in counselling you have become Gabriel,
Khalil will not crave succour in the fire’.

جبرئیلا رو که من افروخته
بهترم چون عود و عنبر سوخته

Go, O Gabriel, for, having been kindled,
I, like aloes-wood and ambergris, am better burnt.

جبرئیلا گر چه یاری می‌کنی
چون برادر پاسداری می‌کنی

O Gabriel, although you are helping
and guarding like a brother,

ای برادر من بر آذر چابکم
من نه آن جانم که گردم بیش و کم

O brother, I am eager for the fire:
I am not that spirit that I should become more and less.”

جان حیوانی فزاید از علف
آتشی بود و چو هیزم شد تلف

The animal spirit is increased by fodder:
it was a fire and was consumed like firewood.

گر نگشتی هیزم او مثمر بدی
تا ابد معمور و هم عامر بدی

Had it not become firewood, it would have been fruitful:
it would have prospered unto everlasting and would have caused prosperity.

باد سوزان است این آتش بدان
پرتو آتش بود نه عین آن

Know that this fire is a burning wind:
it is a ray of fire, not the essence thereof.

عین آتش در اثیر آمد یقین
پرتو و سایه‌ی وی است اندر زمین

Assuredly the essence of fire is in the ether:
on the earth there is its ray and shadow.

لاجرم پرتو نپاید ز اضطراب
سوی معدن باز می‌گردد شتاب

Of necessity, the ray, on account of quivering, does not endure:
it is speedily returning to its source.

قامت تو برقرار آمد به ساز
سایه‌ات کوته دمی یك دم دراز

Your stature is normally invariable,
your shadow is now short, now long.

ز انکه در پرتو نیابد کس ثبات
عکسها وا گشت سوی امهات

Inasmuch as no one finds permanence in the ray,
the reflections return to origins.

هین دهان بِر بند فتنه لب گشاد
خشك آر الله أعلم بالرشاد

Listen, close your mouth: Mischief has opened its lips.
Dry up! God best knows the right way.

ذکر خیال بد اندیشیدن قاصر فهمان

Account of the conception of evil fancies by those deficient in understanding.

پیش از آنك این قصه تا مخلص رسد
دود گندی آمد از اهل حسد

Before this tale reaches the conclusion,
there comes from the envious a vapour of stench.

من نمی‌رنجم از این لیك این لگد
خاطر ساده دلی را پی کند

I am not pained by it, but this kick
may break the nerve of a simple-hearted man's mind.

خوش بیان کرد آن حکیم غزنوی
بهر محجوبان مثال معنوی

Well did the Sage of Ghazna set forth the spiritual parable
for the sake of those who are veiled,

که ز قرآن گر نبیند غیر قال
این عجب نبود ز اصحاب ضلال

That if one see in the *Qur'an* naught but words,
this is not surprising on the part of them that have lost the way,

کز شعاع آفتاب پر ز نور
غیر گرمی می‌نیابد چشم کور

Since the eye of the blind is sensible of naught
but heat from the beams of the luminous sun.

خربطی ناگاه از خر خانه‌ای
سر برون آورد چون طعانه‌ای

Suddenly a great booby popped his head out of an ass-stable,
like a railing woman,

کاین سخن پست است یعنی مثنوی
قصه‌ی پیغمبر است و پی روی

That this discourse, namely, the *Masnaví,* is low;
it is the story of the Prophet and imitation;

نی ذکر بحث و اسرار بلند
که دوانند اولیا آن سو سمند

There is no mention of investigation and the sublime mysteries
towards which the saints make their steeds gallop;

از مقامات تبتل تا فنا
پایه پایه تا ملاقات خدا

from the stations of asceticism to the passing away,
step by step up to union with God,

شرح و حد هر مقام و منزلی
که به پر زو بر پرد صاحب دلی

the explanation and definition of every station and stage,
so that by means of the wings thereof a man of heart should soar.

چون کتاب اللّٰه بیامد هم بر آن
این چنین طعنه زدند آن کافران

When the Book of God came,
the unbelievers railed likewise at it too,

که اساطیر است و افسانه‌ی نژند
نیست تعمیقی و تحقیقی بلند

Saying, “It is legends and paltry tales;
there is no profound inquiry and lofty speculation;

کودکان خرد فهمش می‌کنند
نیست جز امر پسند و ناپسند

The little children understand it;
it is naught but things approved and disapproved—

ذکر یوسف ذکر زلف پر خمش
ذکر یعقوب و زلیخا و غمش

The account of Joseph, the account of his curly locks,
the account of Jacob and Zalikha and her passion.

ظاهر است و هر کسی پی می‌برد
کو بیان که گم شود در وی خرد

It is plain, and every one finds the way:
where is the exposition in which the intellect becomes lost?”

گفت اگر آسان نماید این به تو
این چنین آسان یکی سوره بگو

He said, “If this seems easy to you,
say one Sura so ‘easy’ as this.

جنتان و انستان و اهل کار
گو یکی آیت از این آسان بیار

Let the Jinn and mankind and the skilled among you
produce a single verse of this ‘easy’ style.”

تفسیر این خبر مصطفی علیه الصلاة و السلام که للقرآن ظهر و بطن و لبطنه بطن إلی سبعة أبطن

Commentary on the Tradition of Mustafa, on whom be peace, that the Quran has an exterior and an interior, and that its interior has an interior, to seven interior.

حرف قرآن را بدان که ظاهری است
زیر ظاهر باطنی بس قاهری است

Know that the words of the *Quran* have an exterior,
and under the exterior an interior, exceedingly overpowering;

زیر آن باطن یکی بطن سوم
که در او گردد خردها جمله گم

And beneath that inward a third interior,
wherein all intellects become lost.

بطن چارم از نبی خود کس ندید
جز خدای بی‌نظیر بی‌ندید

The fourth interior of the *Quran* none has perceived at all,
except God the peerless and incomparable.

تو ز قرآن ای پسر ظاهر مبین
دیو آدم را نبیند جز که طین

In the *Quran* do not you, O son, regard the exterior:
the Devil regards Adam as nothing but clay.

ظاهر قرآن چو شخص آدمی است
که نقوشش ظاهر و جانش خفی است

The exterior of the *Quran* is like a man’s person,
for his features are visible, while his spirit is hidden.

مرد را صد سال عم و خال او
یك سر مویی نبیند حال او

A man’s paternal and maternal uncles for a hundred years
and of his state not see the tip of a hair.

بیان آن که رفتن انبیا و اولیا علیهم السلام به کوهها و غارها جهت پنهان کردن خویش نیست و جهت خوف و تشویش خلق نیست بلکه جهت ارشاد خلق است و تحریض بر انقطاع از دنیا به قدر ممکن

It is explained that the going of the prophets and the saints, on whom be peace, to mountains and caves, is not for the purpose of hiding themselves and on account of their fear of being disturbed by the people, but for the purpose of guiding the people in the right way and inciting them to abandon this world as much as is possible.

آن که گویند اولیا در که بوند
تا ز چشم مردمان پنهان شوند

As for their saying that the saints are in the mountains
in order that they may be hidden from the eyes of men,

پیش خلق ایشان فراز صد که‌اند
گام خود بر چرخ هفتم می‌نهند

In the sight of the people they are higher than a hundred mountains
and plant their footsteps on the Seventh Heaven.

پس چرا پنهان شود که جو بود
کاو ز صد دریا و که ز آن سو بود

Why, then, should he who is beyond a hundred seas and mountains
become hidden and seek the mountains?

حاجتش نبود به سوی که گریخت
کز پیش کره‌ی فلك صد نعل ریخت

He has no need to flee to the mountains, he in pursuit
of whom the colt, Heaven, has dropped a hundred horse-shoes.

چرخ گردید و ندید او گرد جان
تعزیت جامه بپوشید آسمان

The celestial sphere revolved and never saw the dust of the spirit;
Heaven donned the garb of mourning.

گر به ظاهر آن پری پنهان بود
آدمی پنهان‌تر از پریان بود

If, outwardly, the peri is hidden,
Man is a hundred times more hidden than the peris.

نزد عاقل ز آن پری که مضمر است
آدمی صد بار خود پنهان‌تر است

In the view of the intelligent, Man is indeed
a hundred times more hidden than the peri who is concealed.

آدمی نزدیك عاقل چون خفی است
چون بود آدم که در غیب او صفی است

Since, in the view of the intelligent, Man is hidden,
how must be the Adam who is pure in the unseen world!

تشبیه صورت اولیا و صورت کلام اولیا به صورت عصای موسی و صورت افسون عیسی علیهما السلام

Comparison of the form of the saints and the form of the speech of the saints to the form of the rod of Moses and to the form of the incantation of Jesus, peace be on them both!

آدمی همچون عصای موسی است
آدمی همچون فسون عیسی است

Man is like the rod of Moses;
Man is like the incantation of Jesus.

در کف حق بهر داد و بهر زین
قلب مومن هست بین اصبعین

For the sake of justice and for the sake of decorum,
the true believer's heart is in the hand of God, between two fingers.

ظاهرش چوبی و لیکن پیش او
کون یك لقمه چو بگشاید گلو

Its exterior is a piece of wood,
but existence is one mouthful to it when it opens its throat.

تو مبین ز افسون عیسی حرف و صوت
آن ببین کز وی گریزان گشت موت

In the incantation of Jesus do not regard the letter and the sound:
regard the fact that Death turned and fled from it.

تو مبین ز افسونش آن لهجات پست
آن نگر که مرده بر جست و نشست

In his incantation do not regard the petty words:
consider that the dead sprang up and sat down.

تو مبین مر آن عصا را سهل یافت
آن ببین که بحر خضرا را شکافت

In that rod, do not regard the easy getting:
regard the fact that it cleft the green sea.

تو ز دوری دیده‌ای چتر سیاه
یك قدم وا پیش نه بنگر سپاه

You have seen from afar the black canopy:
take a step forward and behold the army!

تو ز دوری می‌نبینی جز که گرد
اندکی پیش آ ببین در گرد مرد

From afar you see nothing but the dust:
advance a little and see the man in the dust.

دیده‌ها را گرد او روشن کند
کوهها را مردی او بر کند

His dust makes eyes bright;
his manliness uproots mountains.

چون بر آمد موسی از اقصای دشت
کوه طور از مقدمش رقاص گشت

When Moses came up from the remotest part of the desert,
at his advent Mount Sinai began to dance.

تفسیر یا جِبالُ أَوِّبِي مَعَهُ وَ الطَّيْرَ

Commentary on, O you mountains, repeat in accord with him, and the birds.

روی داود از فرش تابان شده
کوهها اندر پیش نالان شده

The face of David shone with His glory:
the mountains sang plaintively after him.

کوه با داود گشته همرهی
هر دو مطرب مست در عشق شهی

The mountain became an accompanist to David:
both the minstrels drunk in love for a King.

یا جِبالُ أَوِّبِي امر آمده
هر دو هم‌آواز و هم پرده شده

The command came, "O you mountains repeat":
both joined their voices and kept the tune together.

گفت داودا تو هجرت دیده‌ای
بهر من از هم دمان ببریده‌ای

He said, "O David, you have suffered separation:
for My sake you have parted from your intimates."

ای غریب فرد بی‌مونس شده
آتش شوق از دلت شعله زده

O lonely stranger who have become friendless,
from whose heart the fire of longing has flamed up,

مطربان خواهی و قوال و ندیم
کوهها را پیشت آرد آن قدیم

You desire minstrels and singers and boon-companions:
the Eternal One brings the mountains unto you.

مطرب و قوال و سرنایی کند
که به پیشت باد پیمایی کند

He makes minstrels and singers and pipers:
He makes the mountain blow in measure before you,

تا بدانی ناله چون که را رواست
بی‌لب و دندان ولی را ناله‌هاست

To the end that you may know that, since the mountain is permitted to sing,
the saint has plaintive songs without lips or teeth.

نغمه‌ی اجزای آن صافی جسد
هر دمی در گوش حسش می‌رسد

The melody of the particles of that pure-bodied one
is reaching his sensuous ear every breath.

همنشینان نشنوند او بشنود
ای خنك جان کاو به غیبش بگرود

His companions hear it not, he hears:
oh, happy is the soul that believes in his hidden mystery.

بنگرد در نفس خود صد گفت‌وگو
همنشین او نبرده هیچ بو

He beholds a hundred discourses in himself,
while his companion has gotten no scent.

صد سؤال و صد جواب اندر دلت
می‌رسد از لامکان تا منزلت

Within your heart a hundred questions and a hundred answers
are coming from non-spatiality to your dwelling-place.

بشنوی تو نشنود ز آن گوشها
گر به نزدیك تو آرد گوش را

You hear; the ears do not hear,
if he brings his ear near to you.

گیرم ای کر خود تو آن را نشنوی
چون مثالش دیده‌ای چون نگروی

O deaf man, I grant that truly you hear them not;
since you have seen their emblem, how will not you believe?

جواب طعنه زننده در مثنوی از قصور فهم خود

Reply to him who rails at the Masnavi on account of his being deficient in understanding.

ای سگ طاعن تو عوعو می‌کنی
طعن قرآن را برون شو می‌کنی

O railing cur, you are bow-wowing and practicing evasion
for the purpose of railing at the *Qur'an*.

این نه آن شیر است کز وی جان بری
یا ز پنجه‌ی قهر او ایمان بری

This is not such a lion that you will save your life from it
or carry off your faith from the claws of its vengeance.

تا قیامت می‌زند قرآن ندا
ای گروهی جهل را گشته فدا

The *Qur'an* is proclaiming till the Resurrection—
"O people devoted to ignorance,

که مرا افسانه می‌پنداشتید
تخم طعن و کافری می‌کاشتید

Who were deeming me to be an idle tale
and were sowing the seed of raillery and infidelity,

خود بدیدید آن که طعنه می‌زدیت
که شما فانی و افسانه بدیت

You yourselves have seen what you were scoffing at,
that you were perishable and an idle tale.

من کلام حقم و قایم به ذات
قوت جان جان و یاقوت زکات

I am the Word of God and subsistent through the Essence;
I am the Food of the soul of the soul. And the Jacinth of purity.

نور خورشیدم فتاده بر شما
لیك از خورشید ناگشته جدا

I am the Sunlight that has fallen upon you,
but I have not become separate from the Sun.

نك منم ینبوع آن آب حیات
تا رهانم عاشقان را از ممات

Lo, I am the Fountain of the Water of Life
that I may deliver the lovers from death.

گر چنان گند آزتان ننگیختی
جرعه‌ای بر گورتان حق ریختی

If your greed had not raised such a stench,
God would have poured a draught on your graves."

نه بگیرم گفت و پند آن حکیم
دل نگردانم به هر طعنی سقیم

Nay; I will accept the advice and counsel of the Sage:
I will not let my heart be sickened by every taunt.

مثل زدن در رمیدن کره‌ی اسب از آب خوردن به سبب شخولیدن سایسان

Parable of the foal's refusing to drink the water because of the bawling of the grooms.

آن که فرمودست او اندر خطاب
کره و مادر همی‌خوردند آب

As he has said in his discourse,
the foal and its mother were drinking the water.

می‌شخولیدند هر دم آن نفر
بهر اسبان که هلا هین آب خور

Those persons were bawling incessantly at the horses,
"Come on! Hey, drink!"

آن شخولیدن به کره می‌رسید
سر همی‌برداشت و از خور می‌رمید

That bawling reached the foal:
it was lifting its head and refusing to drink.

مادرش پرسید کای کره چرا
می‌رمی هر ساعتی زین استقا

Its mother asked, "O foal,
why are you always refusing to drink this water?"

گفت کره می‌شخولند این گروه
ز اتفاق بانگشان دارم شکوه

The foal said, "These people are bawling:
I am afraid of the occurrence of their shouts.

پس دلم می‌لرزد از جا می‌رود
ز اتفاق نعره خوفم می‌رسد

Therefore my heart is trembling and jumping:
dread of the occurrence of the outcry is coming on me."

گفت مادر تا جهان بوده‌ست از این
کار افزایان بدند اندر زمین

The mother said, "Ever since the world existed,
there have been busybodies of this sort on the earth."

هین تو کار خویش کن ای ارجمند
زود کایشان ریش خود بر می‌کنند

Listen, do your own business, O worthy man:
soon will they tear their beards.

وقت تنگ و می‌رود آب فراخ
پیش از آن کز هجر گردی شاخ شاخ

The time is restricted, and the abundant water is flowing away:
drink first, through being parted, you fall to pieces.

شهره کاریزی است پر آب حیات
آب کش تا بر دمد از تو نبات

There is a famous conduit, full of the Water of Life:
draw the Water, in order that verdure may grow up from you.

آب خضر از جوی نطق اولیا
می‌خوریم ای تشنه‌ی غافل بیا

We are drinking the water of Khizr from the river of the speech of the saints:
come, O heedless thirsty man!

گر نبینی آب کورانه به فن
سوی جو آور سبو در جوی زن

If you do not see the water, artfully after the fashion of the blind
bring the jug to the river, and dip it in the river.

چون شنیدی کاندر این جو آب هست
کور را تقلید باید کار بست

Forasmuch as you have heard that there is water in this river-bed,:
the blind man must practise conformity.

جو فرو بر مشك آب اندیش را
تا گران بینی تو مشك خویش را

Carry down to the river the water-skin that has thoughts of the water,
so that you may find your water-skin heavy.

چون گران دیدی شوی تو مستدل
رست از تقلید خشك آن گاه دل

When you have found it heavy, you will be led to infer:
at that moment your heart is delivered from dry conformity.

گر نبیند کور آب جو عیان
لیك داند چون سبو بیند گران

If the blind man does not see the river-water visually,
yet he knows, when he finds the jug heavy,

که ز جو اندر سبو آبی برفت
کاین سبك بود و گران شد ز آب و زفت

That some water has gone from the river into the jug;
for this was light and it has become heavy and swollen with water;

ز انکه هر بادی مرا درمی‌ربود
باد می‌نربایدم ثقلم فزود

“Because, every wind used to sweep me away,
the wind does not sweep me away: my weight has increased.”

مر سفیهان را رباید هر هوا
ز انکه نبودشان گرانی قوی

The foolish are swept away by every gust of desire,
because they have no weight of faculties.

کشتی بی‌لنگر آمد مرد شر
که ز باد کژ نیابد او حذر

The wicked man is an anchorless ship,
for he finds no precaution against the perverse wind.

لنگر عقل است عاقل را امان
لنگری دریوزه کن از عاقلان

To the intelligent man the anchor of intelligence is security:
beg an anchor from the intelligent.

او مددهای خرد چون در ربود
از خزینه‌ی در آن دریای جود

Since he has borne away the succours of intelligence
from the pearl-treasury of that Sea of Bounty,

زین چنین امداد دل پر فن شود
بجهد از دل چشم هم روشن شود

By such succours the heart is filled with knowledge:
it shoots from the heart, and the eye too becomes illuminated,

ز انکه نور از دل بر این دیده نشست
تا چو دل شد دیده‌ی تو عاطل است

Because the light from the heart has settled upon this eye
so that your eye, having become the heart, is inactive.

دل چو بر انوار عقلی نیز زد
ز آن نصیبی هم به دو دیده دهد

When the heart too has come into contact with the intellectual Lights,
it bestows a portion thereof on the eyes also.

پس بدان کآب مبارك ز آسمان
وحی دلها باشد و صدق بیان

Know, then, that the blessed Water from Heaven
is the inspiration of hearts and the true explanation.

ما چو آن کره هم آب جو خوریم
سوی آن وسواس طاعن ننگریم

Let us also, like that foal, drink the water of the stream;
let us pay no regard to the evil suggestions of the scolder.

پی رو پیغمبرانی ره سپر
طعنه‌ی خلقان همه بادی شمر

You are a follower of the prophets, tread the Way:
deem all the railing of creatures to be a wind.

آن خداوندان که ره طی کرده‌اند
گوش با بانگ سگان کی کرده‌اند

When have the Masters who have traversed the Way
lent ear to the clamour of curs?

بقیه‌ی ذکر آن مهمان مسجد مهمان کش

The remainder of the story of the guest in the guest-killing mosque

باز گو کان پاك باز شیر مرد
اندر آن مسجد چه بنمودش چه کرد

Relate what appeared in the mosque to that self-sacrificing valiant man,
and what he did.

خفت در مسجد خود او را خواب کو
مرد غرقه گشته چون خسبد به جو

He slept in the mosque, where in truth had he slept?
How should a submerged man sleep in the river?

خواب مرغ و ماهیان باشد همی
عاشقان را زیر غرقاب غمی

Always, for the lovers beneath the flood of a passion,
there is the sleep of birds and fishes.

نیم شب آواز با هولی رسید
کایم آیم بر سرت ای مستفید

At midnight came an awful voice,
"I come, I come upon you, O you that seek advantage."

پنج کرت این چنین آواز سخت
می‌رسید و دل همی‌شد لخت لخت

Five times came such a terrible voice,
and his heart was being rent piecemeal.

تفسیر آیت وَ أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ

Commentary on the verse: "And raise the battle-cry against them with your horsemen and men on foot."

تو چو عزم دین کنی با اجتهاد
دیو بانگت بر زند اندر نهاد

When you earnestly resolve to be religious,
the Devil in your nature cries out at you,

که مرو ز آن سو بیندیش ای غوی
که اسیر رنج و درویشی شوی

"Go not in that direction! Bethink you, O misguided one;
for you will become captive to distress and poverty.

بی‌نوا گردی ز یاران وابری
خوار گردی و پشیمانی خوری

You will become destitute, you will be cut off from friends,
you will be despised, and you will feel sorry."

تو ز بیم بانگ آن دیو لعین
واگریزی در ضلالت از یقین

From fear of the outcry of that accursed Devil
you flee away from certain truth into error,

که هلا فردا و پس فردا مراست
راه دین پویم که مهلت پیش ماست

Saying, "Ho, to-morrow is mine and after to-morrow:
I will run in the Way of religion, I have time."

مرگ بینی باز کاو از چپ و راست
می‌کشد همسایه را تا بانگ خاست

Then again you see Death killing your neighbours on left and right,
so that the cry is raised.

باز عزم دین کنی از بیم جان
مرد سازی خویشتن را یك زمان

Now, in fear of life, you resolve to be religious:
for a while, you make yourself a man;

پس سلح بر بندی از علم و حکم
که من از خوفی نیارم پای کم

So you put on the armour of knowledge and wisdom,
saying, "I will not shrink from any danger."

باز بانگی بر زند بر تو ز مکر
که بترس و باز گرد از تیغ فقر

Again he deceitfully cries out at you—
"Be afraid and turn away from the sword of poverty!"

باز بگریزی ز راه روشنی
آن سلاح علم و فن را بفکنی

Once more you flee from the Way of Light
and cast off that armour of knowledge and virtue.

سالها او را به بانگی بنده‌ای
در چنین ظلمت نمد افکنده‌ای

Years, you are a slave to him because of a cry:
you have laid down the blanket in such darkness as this!

هیبت بانگ شیاطین خلق را
بند کرده ست و گرفته حلق را

Dread of the cry of the devils has bound the people
and taken hold of their throats,

تا چنان نومید شد جانشان ز نور
که روان کافران ز اهل قبور

Till their souls have become as hopeless of the Light
as the spirits of the infidels who dwell in the tombs.

این شکوه بانگ آن ملعون بود
هیبت بانگ خدایی چون بود

Such is the terror of the cry of that accursed one:
how must be the dread of the Divine cry!

هیبت باز است بر کبك نجیب
مر مگس را نیست ز آن هیبت نصیب

Dread of the falcon is upon the noble partridge:
the fly has no portion of that dread,

ز انکه نبود باز صیاد مگس
عنکبوتان می‌مگس گیرند و بس

Because the falcon is not a hunter of flies:
only spiders catch flies.

عنکبوت دیو بر چون تو ذباب
کر و فر دارد نه بر کبك و عقاب

The spider, the Devil, has dominion over flies like you,
not over the partridge and the eagle.

بانگ دیوان گله بان اشقیاست
بانگ سلطان پاسبان اولیاست

The cry of the devils is the shepherd of the damned;
the cry of the Lord is the guardian of the saints,

تا نیامیزد بدین دو بانگ دور
قطره‌ای از بحر خوش با بحر شور

To the end that, by reason of these two cries far distant,
not a drop of the sweet sea may mingle with the briny sea.

رسیدن بانگ طلسمی نیم شب مهمان مسجد را

How the talismanic cry came at midnight to the guest in the mosque.

بشنو اکنون قصه‌ی آن بانگ سخت
که بدان از جا نرفت آن نیك بخت

Now hear the tale of the terrible cry,
by which that good-fortuned man was not dismayed.

گفت چون ترسم چو هست این طبل عید
تا دهل ترسد که زخم او را رسید

He said, "How should I fear? For this is the drum of the Festival.
Let the drum fear, since blows belong to it.

ای دهلهای تهی بی‌قلوب
قسمتان از عید جان شد زخم چوب

O empty drums without hearts,
your share in the festival of the spirit are blows of the stick.

شد قیامت عید و بی‌دینان دهل
ما چو اهل عید خندان همچو گل

The Resurrection is the Festival, and the irreligious are the drum:
we, like the festive folk, are laughing as the rose."

بشنو اکنون این دهل چون بانگ زد
دیگ دولتبا چگونه می‌پزد

Now hear how, when this drum boomed,
he cooks the pot containing the broth of felicity.

چون که بشنود آن دهل آن مرد دید
گفت چون ترسد دلم از طبل عید

When that man of insight heard the drum,
he said, "How should my heart be afraid of the drum of the Festival?"

گفت با خود هین ملرزان دل کز این
مرد جان بد دلان بی‌یقین

He said to himself, "Beware, do not let your heart tremble,
for the souls of the faint-hearted who lack faith have died at this.

وقت آن آمد که حیدروار من
ملك گیرم یا بپردازم بدن

The time has come for me, like Haydar,
to seize a kingdom, or to quit the body."

بر جهید و بانگ بر زد کای کیا
حاضرم اینك اگر مردی بیا

He sprang up and shouted, "O prince, lo, here am I:
if you are a man, come on!"

در زمان بشکست ز آواز آن طلسم
زر همی‌ریزید هر سو قسم قسم

At his voice that talisman instantly was shattered:
the gold poured down, diverse sorts, in every direction.

ریخت چندان زر که ترسید آن پسر
تا نگیرد زر ز پری راه در

So much gold poured down that the youth feared lest,
from its abundance, it might block the doorway.

بعد از آن برخاست آن شیر عتید
تا سحرگه زر به بیرون می‌کشید

Afterwards that ready lion rose up,
and till dawn he was carrying out the gold

دفن می‌کرد و همی‌آمد به زر
با جوال و توبره بار دگر

And burying it
and coming to it once more with sack and bag.

گنجها بنهاد آن جان‌باز از آن
کوری ترسانی واپس خزان

That self-devoting one laid by stores thereof,
to the confusion of the timidity of the backsliders.

این زر ظاهر به خاطر آمده‌ست
در دل هر کور دور زر پرست

This external gold has occurred to the mind
of every blind, God-forsaken gold-worshipper.

کودکان اسفالها را بشکنند
نام زر بنهند و در دامن کنند

Children break potsherds, give the name of gold,
and put them in their skirts.

اندر آن بازی چو گویی نام زر
آن کند در خاطر کودك گذر

When in that game you mention the name of gold
that crosses the child's mind.

بل زر مضروب ضرب ایزدی
کاو نگردد کاسد آمد سرمدی

Nay, the gold stamped with the Divine stamp,
which does not become obsolete, is everlasting;

آن زری کاین زر از آن زر تاب یافت
گوهر و تا بندگی و آب یافت

The gold from which this gold gained lustre
and derived sheen and splendour and brilliance;

آن زری که دل از او گردد غنی
غالب آید بر قمر در روشنی

The gold whereby the heart is made rich:
it surpasses the moon in brightness.

شمع بود آن مسجد و پروانه او
خویشتن درباخت آن پروانه‌خو

That mosque was the candle, and he was the moth:
that man of moth-like nature gambled himself away.

پر بسوخت او را و لیکن ساختش
بس مبارك آمد آن انداختش

It burnt his wings, but it complied with him:
his throwing was very blessed.

همچو موسی بود آن مسعود بخت
کاتشی دید او به سوی آن درخت

That man of happy fortune was like Moses
who beheld a fire in the direction of the tree.

چون عنایتها بر او موفور بود
نار می‌پنداشت و آن خود نور بود

Since the favours were plenteously bestowed on him,
he fancied it was fire, and really it was the Light.

مرد حق را چون ببینی ای پسر
تو گمان داری بر او نار بشر

O son, when you see a man of God,
you suppose in him the fire of human nature.

تو ز خود می‌آیی و آن در تو است
نار و خار ظن باطل این سو است

You are coming from yourself, and that is in you:
the fire and thorns of vain opinion are in this quarter.

او درخت موسی است و پر ضیا
نور خوان نارش مخوان باری بیا

He is the tree of Moses and filled with radiance:
come, now, call him the Light, do not call him fire.

نه فطام این جهان ناری نمود
سالکان رفتند و آن خود نور بود

Did not the weaning from this world seem a fire?
The pilgrims went, and that was really the Light.

پس بدان که شمع دین بر می‌شود
این نه همچون شمع آتشها بود

Know, then, that the Candle of Religion is always mounting:
this is not like the candle of flames.

این نماید نور و سوزد یار را
و آن به صورت نار و گل زوار را

This seems to be Light, it burns its friend,
while that is fire in appearance, but is roses to visitors.

این چو سازنده ولی سوزنده‌ای
و آن گه وصلت دل افروزنده‌ای

The former is like a complaisant, but it is a burner,
while that is an illuminator of the heart at the moment of union.

شکل شعله‌ی نور پاك سازوار
حاضران را نور و دوران را چو نار

To those present (with God) the appearance of the spark of pure and worthy Light is luminous, while to those far (from God) it is like fire.

ملاقات آن عاشق با صدر جهان

The meeting of the lover with the Sadr-i Jahan

آن بخاری نیز خود بر شمع زد
گشته بود از عشقش آسان آن کبد

The man of Bukhara also cast himself upon candle:
because of his passion that suffering had become easy to him.

آه سوزانش سوی گردون شده
در دل صدر جهان مهر آمده

His burning sighs went up to heaven:
kindness (for him) came into the heart of the Sadr-i Jahan,

گفته با خود در سحرگه کای احد
حال آن آواره‌ی ما چون بود

Said with himself at dawn,
"O One, how fares that distraught wanderer of Ours?

او گناهی کرد و ما دیدیم لیك
رحمت ما را نمی‌دانست نیك

He committed a sin, and We saw,
but he was not well acquainted with Our mercy.

خاطر مجرم ز ما ترسان شود
لیك صد اومید در ترسش بود

The sinner's heart becomes afraid of Us,
but in his fear there are a hundred hopes.

من بترسانم وقیح یاوه را
آن که ترسد من چه ترسانم و را

I frighten the impudent man who has lost the way:
why should I frighten him who is afraid?

بهر دیگ سرد آذر می‌رود
نه بدان کز جوش از سر می‌رود

Fire is used for the cold pot,
not for that which is boiling over.

ایمنان را من بترسانم به علم
خایفان را ترس بردارم به حلم

I frighten the unafraid by knowledge;
I take away the fear of the afraid by clemency.

پاره دوزم پاره در موضع نهم
هر کسی را شربت اندر خور دهم

I am a tailor: I put the patch in place;
I give drink to everyone in due measure."

هست سر مرد چون بیخ درخت
ز آن بروید برگهاش از چوب سخت

A man's inmost consciousness is like the root of a tree;
hence his leaves grow from the hard wood.

در خور آن بیخ رسته برگها
در درخت و در نفوس و در نهی

The leaves grow according to the root,
in the tree and in souls and in minds.

بر فلك پرهاست ز اشجار وفا
أصلها ثابت و فرعه في السما

From the trees of faithfulness there are wings to heaven
its root is fast, and its branch is in the sky.

چون برست از عشق پر بر آسمان
چون نروید در دل صدر جهان

Since through love grew the wing to heaven,
how should it not grow in the heart of the Sadr-i Jahan?

موج می‌زد در دلش عفو گنه
که ز هر دل تا دل آمد روزنه

Forgiveness of the sin was surging in his heart,
for as much as there is a window from each heart to heart;

که ز دل تا دل یقین روزن بود
نه جدا و دور چون دو تن بود

For assuredly there is a window from heart to heart:
they are not separate and far, like two bodies.

متصل نبود سفال دو چراغ
نورشان ممزوج باشد در مساغ

The two clay lamps are not joined,
but their light is mingled in passage.

هیچ عاشق خود نباشد وصل جو
که نه معشوقش بود جویای او

No lover, in truth, is seeking union
without his loved one seeking him;

لیك عشق عاشقان تن زه کند
عشق معشوقان خوش و فربه کند

But the love of lovers makes the body a bowstring,
the love of loved ones makes it comely and fat.

چون در این دل برق مهر دوست جست
اندر آن دل دوستی می‌دان که هست

When the lightning of love for the beloved has shot into *this* heart,
know that there is love in *that* heart.

در دل تو مهر حق چون شد دو تو
هست حق را بی‌گمانی مهر تو

When love for God has been doubled in your heart,
without any doubt God has love for you.

هیچ بانگ کف زدن ناید به در
از یکی دست تو بی‌دستی دگر

No sound of clapping comes forth
from one hand of yours without the other hand.

تشنه می‌نالد که ای آب گوار
آب هم نالد که کو آن آب خوار

The thirsty man is moaning, "O delicious water!"
The water moans too, saying, "Where is the water-drinker?"

جذب آب است این عطش در جان ما
ما از آن او و او هم آن ما

This thirst in our souls is the attraction exerted by the Water:
we are Its, and It is ours.

حکمت حق در قضا و در قدر
کرد ما را عاشقان همدگر

The Wisdom of God in cinsequence
and in decree made us lovers of one another.

جمله اجزای جهان ز آن حکم پیش
جفت جفت و عاشقان جفت خویش

Because of that fore-ordainment all the particles of the world
repaired as mates and are in love with their own mate.

هست هر جزوی ز عالم جفت خواه
راست همچون کهربا و برگ کاه

Every particle of the universe desires its mate,
just like amber and the blade of straw.

آسمان گوید زمین را مرحبا
با توام چون آهن و آهن ربا

Heaven says to the earth, "Welcome!
To you I am as the iron and the magnet."

آسمان مرد و زمین زن در خرد
هر چه آن انداخت این می‌پرورد

In the intellect, heaven is man and the earth woman:
whatever that casts forth this fosters

چون نماند گرمی‌اش بفرستد او
چون نماند تری و نم بدهد او

When it has no heat remaining, it sends it;
when no freshness and moisture remains, it bestows it.

برج خاکی خاك ارضی را مدد
برج آبی ترّیش اندر دمد

The terrene sign is replenishment to the dust of the earth;
the aqueous sign produces freshness therein;

برج بادی ابر سوی او برد
تا بخارات وخم را بر کشد

The aerial sign wafts the clouds towards it,
that they may sweep away the pestilential vapours;

برج آتش گرمی خورشید از او
همچو تابه‌ی سرخ ز آتش پشت و رو

The fiery sign is the source of the sun’s heat,
like a frying-pan red-hot, back and front, by fire.

هست سر گردان فلك اندر زمن
همچو مردان گرد مکسب بهر زن

Heaven is turning giddily in Time,
like men around gain for the wife’s sake;

وین زمین کدبانویی‌ها می‌کند
بر ولادات و رضاعش می‌تند

And this earth nurtures:
it attends to births and to suckling that.

پس زمین و چرخ را دان هوشمند
چون که کار هوشمندان می‌کنند

Therefore regard earth and heaven as endowed with intelligence,
since they do the work of intelligent beings.

گر نه از هم این دو دل بر می‌مزند
پس چرا چون جفت در هم می‌خزند

Unless these two sweethearts taste from one another,
then why are they creeping together like mates?

بی‌زمین کی گل بروید و ارغوان
پس چه زاید ز آب و تاب آسمان

Without the earth how should roses and *arghawan*-flowers grow?
What, then, would be born of the water and heat of heaven?

بهر آن میل است در ماده به نر
تا بود تکمیل کار همدگر

The desire in the female for the male
is to the end that they may perfect each other’s work.

میل اندر مرد و زن حق ز آن نهاد
تا بقا یابد جهان زین اتحاد

God put desire in man and woman
in order that the world should be preserved by this union.

میل هر جزوی به جزوی هم نهد
ز اتحاد هر دو تولیدی زهد

He also implants the desire of every part for another part:
from the union of both an act of generation results.

شب چنین با روز اندر اعتناق
مختلف در صورت اما اتفاق

Likewise night and day are in mutual embrace:
different in appearance, but in agreement.

روز و شب ظاهر دو ضد و دشمنند
لیك هر دو یك حقیقت می‌تنند

Day and night, outwardly, are two contraries and enemies,
but they both attend on one truth—

هر یکی خواهان دگر را همچو خویش
از پی تکمیل فعل و کار خویش

Each desiring the other, like kinsfolk,
for the sake of perfecting their action and work

ز انکه بی‌شب دخل نبود طبع را
پس چه اندر خرج آرد روزها

Because, without night, the man’s nature would receive no income:
what, then, should the days expend?

جذب هر عنصری جنس خود را که در ترکیب آدمی محتبس شده است به غیر جنس

How each element attracts its congener that has been imprisoned in the human constitution by the non-homogeneous

خاك گوید خاك تن را باز گرد
ترك جان كن سوی ما آ همچو گرد

Earth says to the earth of the body, “Return!
Take leave of the spirit; come to me like the dust.

جنس مایی پیش ما اولیتری
به که ز آن تن وارهی و ز آن تری

You are my congener, you are more suited with me:
it is better that you should escape from that body and that moisture.”

گوید آری لیك من پا بسته‌ام
گر چه همچون تو ز هجران خسته‌ام

It answers, “Yes; but I am fettered,
although like you I am weary of separation.”

تری تن را بجویند آبها
کای تری باز آ ز غربت سوی ما

The waters seek the moisture of the body,
saying, “O moisture, and come back to us from exile.”

گرمی تن را همی‌خواند اثیر
که ز ناری راه اصل خویش گیر

The ether is calling the heat of the body,
saying, “You are of fire: take the way to your origin.”

هست هفتاد و دو علت در بدن
از کششهای عناصر بی‌رسن

There are two-and-seventy diseases in the body,
by the elements pulling without cord.

علت آید تا بدن را بسکلد
تا عناصر همدگر را واهلد

Disease comes to shatter the body,
so that the elements may abandon each other.

چار مرغند این عناصر بسته پا
مرگ و رنجوری و علت پا گشا

These elements are four birds with their legs tied:
death and sickness and disease loosen their legs.

پایشان از همدگر چون باز کرد
مرغ هر عنصر یقین پرواز کرد

When it has released their legs from one another,
assuredly every bird-element flies away.

جذبه‌ی این اصلها و فرعها
هر دمی رنجی نهد در جسم ما

The pull between these originals and derivatives
continually implants some pain in our bodies,

تا که این ترکیبها را بر درد
مرغ هر جزوی به اصل خود پرد

In order that it may tear these coalitions asunder
each part, like a bird, may fly to its home;

حکمت حق مانع آید زین عجل
جمعشان دارد به صحت تا اجل

Divine Providence hinders them from this hastening
and keeps them together in health till the appointed term,

گوید ای اجزا اجل مشهود نیست
پر زدن پیش از اجلتان سود نیست

And says, “O parts, the term is not certainly known:
it is useless for you to take wing before the term.”

چون که هر جزوی بجوید ارتفاق
چون بود جان غریب اندر فراق

Inasmuch as every part seeks support,
what must be the state of the soul, a stranger, in separation?

منجذب شدن جان نیز به عالم ارواح و تقاضای او و میل او به مقر خود و منقطع شدن از اجزای اجسام که کنده‌ی پای باز روح‌اند

How likewise the soul is drawn to the world of spirits, and how it craves and desires its home, and becomes severed from the bodily parts which are a fetter on the leg of the spiritual falcon.

گوید ای اجزای پست فرشی‌ام
غربت من تلختر من عرشی‌ام

It says, “O my base earthly parts,
my exile is more bitter: I am celestial.”

میل تن در سبزه و آب روان
ز آن بود که اصل او آمد از آن

The desire of the body for green herbs and running water
is because its origin is from those;

میل جان اندر حیات و در حی است
ز انکه جان لامکان اصل وی است

The desire of the soul is for Life and for the Living One,
because its origin is the Infinite Soul.

میل جان در حکمت است و در علوم
میل تن در باغ و راغ است و کروم

The desire of the soul is for wisdom and the sciences;
the desire of the body is for orchards and meadows and vines.

میل جان اندر ترقی و شرف
میل تن در کسب و اسباب علف

The desire of the soul is for ascent and exaltedness;
the desire of the body is for gain and the means of procuring fodder.

4440 میل و عشق آن شرف هم سوی جان
زین یحب را و یحبون را بدان

That exaltedness too has desire and love towards the soul:
from this understand *He loves them* and *they love Him*.

گر بگویم شرح این بی‌حد شود
مثنوی هشتاد تا کاغذ شود

If I explain this, it will be endless:
the *Masnavi* will amount to eighty volumes.

حاصل آن که هر که او طالب بود
جان مطلوبش در او راغب بود

The gist is that whenever anyone seeks,
the soul of the object sought by him desires him.

آدمی حیوان نباتی و جماد
هر مرادی عاشق هر بی‌مراد

Man, animal, plant, or mineral, every object of desire
is in love with everything that is without the object of desire.

بی‌مرادان بر مرادی می‌تنند
و آن مرادان جذب ایشان می‌کنند

Those who are without their objects of desire
attach themselves to an object of desire, and those desired ones draw them;

4445 لیك میل عاشقان لاغر کند
میل معشوقان خوش و خوش فر کند

But the desire of the lovers makes them lean;
the desire of the loved ones makes them fair and beauteous.

عشق معشوقان دو رخ افروخته
عشق عاشق جان او را سوخته

The love of the loved ones illumines the cheeks;
the love of the lover consumes his soul.

کهربا عاشق به شکل بی‌نیاز
کاه می‌کوشد در آن راه دراز

The amber loves with the appearance of wanting naught,
the straw is making efforts on that long road.

این رها کن عشق آن تشنه دهان
تافت اندر سینه‌ی صدر جهان

Leave this. The love of that thirsty-mouthed man
shone in the breast of the Sadr-i Jahan.

دود آن عشق و غم آتش‌کده
رفته در مخدوم او مشفق شده

The smoke of the love and pain of the fire-temple
entered his lord turned into compassion.

4450 لیکش از ناموس و بوش و آبرو
شرم می‌آمد که واجوید از او

But on account of glory and pride and magnificence
he was ashamed to inquire for him:

رحمتش مشتاق آن مسکین شده
سلطنت زین لطف مانع آمده

His mercy had begun to yearn after that lowly man,
his majesty hindered from this kindness.

عقل حیران کاین عجب او را کشید
یا کشش ز آن سو بدین جانب رسید

The intellect is bewildered, wondering whether this one attracted him,
or whether the attraction came from that quarter to this side.

ترك جلدیٍ کن کز این ناواقفی
لب ببند الله أعلم بالخفی

Abandon presumption, for you are ignorant of this.
Close your lips: God best knows the secret.

این سخن را بعد از این مدفون کنم
آن کشنده می‌کشد من چون کنم

Henceforth I will bury this topic.
That Drawer is drawing me: what can I do?

4455 کیست آن کت می‌کشد ای معتنی
آن که می‌نگذاردت کاین دم زنی

Who is he that is drawing you, O solicitous one?
He who does not allow you to utter this word.

صد عزیمت می‌کنی بهر سفر
می‌کشاند مر ترا جای دگر

You make a hundred resolutions to journey:
He draws you to some other place.

ز آن بگرداند بهر سو آن لگام
تا خبر یابد ز فارس اسب خام

He turns the bridle in every direction
in order that the untrained horse may gain knowledge of the rider.

اسب زیرك‌سار ز آن نیکو پی است
کاو همی‌داند که فارس بر وی است

The clever horse is well-paced
because it knows that the rider is on it.

او دلت را بر دو صد سودا ببست
بی‌مرادت کرد پس دل را شکست

He fixed your heart on a hundred passionate desires,
disappointed you, and then broke your heart.

چون شکست او بال آن رای نخست
چون نشد هستی بال اشکن درست

Inasmuch as He broke the wings of that first intention,
how was not the existence of the Wing-breaker perfectly established?

چون قضایش حبل تدبیرت سکست
چون نشد بر تو قضای آن درست

Since His ordainment snapped the cord of your contrivance,
how was not God's ordainment perfectly established to you?

فسخ عزایم و نقضها جهت با خبر کردن آدمی را از آن که مالك و قاهر اوست و گاه گاه عزم او را فسخ ناکردن و نافذ داشتن تا طمع او را بر عزم کردن دارد تا باز عزمش را بشکند تا تنبیه بر تنبیه بود

The annulment and destruction of resolutions in order to let man know that He is the Lord and the Almighty; and His occasional non-annulment of his resolution and His carrying it into effect in order that hope may urge him to form a resolution, so that He again may destroy it, to the end that warning may follow on warning.

عزمها و قصدها در ماجرا
گاه گاهی راست می‌آید ترا

In the course of events
your resolutions and purposes now and then come right,

تا به طمع آن دلت نیت کند
بار دیگر نیتت را بشکند

In order that, through hope of that, your heart may form an intention,
and that He may once more destroy your intention.

ور بکلی بی‌مرادت داشتی
دل شدی نومید امل کی کاشتی

For if He were to keep you wholly unsuccessful, your heart would despair:
how would it sow expectation?

ور نکاریدی امل از عوری‌اش
کی شدی پیدا بر او مقهوری‌اش

And unless it sowed expectation, how from its barrenness
would its subjection become apparent to it?

عاشقان از بی‌مرادیهای خویش
با خبر گشتند از مولای خویش

By their failures
the lovers are made aware of their Lord.

بی‌مرادی شد قلاووز بهشت
حفت الجنة شنو ای خوش سرشت

Failure is the guide to Paradise:
listen, O man of goodly nature, to, "Paradise is encompassed."

که مراداتت همه اشکسته پاست
پس کسی باشد که کام او رواست

That all that you desire is broken-legged,
then there is One whose pleasure is fulfilled.

پس شدند اشکسته‌اش آن صادقان
لیك کو خود آن شکست عاشقان

Therefore the sincere have become broken before Him;
but where indeed is the abasement of those who love?

عاقلان اشکسته‌اش از اضطرار
عاشقان اشکسته با صد اختیار

The intelligent are abased before Him from necessity;
the lovers are abased with hundredfold free-will.

عاقلانش بندگان بندی‌اند
عاشقانش شکری و قندی‌اند

The intelligent are bond-slaves to Him;
the lovers are like sugar and candy to Him.

ائتیا کرها مهار عاقلان
ائتیا طوعا بهار بی‌دلان

"*Come against your will*" is the toggle for the intelligent;
"*come willingly*" is the spring-time of them that have lost their hearts.

نظر کردن پیغامبر علیه الصلاة و السلام به اسیران و تبسم کردن و گفتن که عجبت من قوم یجرون إلى الجنة بالسلاسل و الأغلال

How the Prophet, on whom be peace, looked at the captives and smiled and said, "I marvel at folk who are dragged to Paradise in chains and shackles."

دید پیغمبر یکی جوقی اسیر
که همی‌بردند و ایشان در نفیر

The Prophet saw a troop of captives being taken along,
and they were in loud lamentation.

دیدشان در بند آن آگاه شیر
می نظر کردند در وی زیر زیر

That wary Lion saw them in chains:
looking askance at him,

تا همی‌خایید هر یك از غضب
بر رسول صدق دندانها و لب

So that each was gnashing his teeth and chewing his lips
in anger against the veracious Prophet;

زهره نه با آن غضب که دم زنند
ز انکه در زنجیر قهر ده منند

Notwithstanding that anger, they dare not utter a word,
because they are in the ten-kilogram chain of violence.

می‌کشاندشان موکل سوی شهر
می‌برد از کافرستانشان به قهر

Their custodian is marching them along to the city:
he is taking them by force from the land of the infidels.

نه فدایی می‌ستاند نه زری
نه شفاعت می‌رسد از سروری

"He will not accept any ransom or any gold:
no intercession is coming from any prince.

رحمت عالم همی‌گویند و او
عالمی را می‌برد حلق و گلو

He is called a mercy to the world,
and he is cutting the throats and gullets of a world."

با هزار انکار می‌رفتند راه
زیر لب طعنه زنان بر کار شاه

With a thousand disbelief they marched along,
railing under their breath at the actions of the king,

چاره‌ها کردیم و اینجا چاره نیست
خود دل این مرد کم از خاره نیست

"We remedied, but in this case there is no remedy:
truly this man's heart is not inferior to a rock.

ما هزاران مرد شیر الپ ارسلان
با دو سه عریان سست نیم جان

We, thousands of men brave as lions,
with two or three feeble and half-dead naked fellows,

این چنین درمانده‌ایم از کژروی است
یا ز اخترهاست یا خود جادوی است

Are left helpless like this:
is it on account of wrong-doing or stars, or is it sorcery?

بخت ما را بر درید آن بخت او
تخت ما شد سر نگون از تخت او

His fortune tore up our fortune;
our throne was overturned by his throne.

کار او از جادویی گر گشت زفت
جادویی کردیم ما هم چون نرفت

If his cause became mighty by sorcery, we too practiced sorcery:
how did not it succeed?

تفسیر این آیت که إِنْ تَسْتَفْتِحُوا فَقَدْ جاءَكُمُ الْفَتْحُ‌الآیة، ای طاعنان می‌گفتید که از ما و محمد علیه السلام آن که حقّ است فتح و نصرتش ده و این بدان می‌گفتید تا گمان آید که شما طالب حقید بی‌غرض اکنون محمد را (ص) نصرت دادیم تا صاحب حق را ببینید

Commentary on the verse, "If you ask for a decision, the decision has indeed come to you. O critics, you were saying, 'Give the decision and victory to us or to Mohammed, whichever is in the right'; and you were saying this in order that it might be supposed that ye were seeking the right disinterestedly. Now We have given the victory to Mohammed, to the end that ye may see the champion of the right."

از بتان و از خدا درخواستیم
که بکن ما را اگر ناراستیم

We besought the idols and God,
saying, 'Destroy us if we are untrue.

آن که حق و راست است از ما و او
نصرتش ده نصرت او را بجو

Whichever is right and true, between us and him,
give the victory to that one and desire him to be victorious.'

این دعا بسیار کردیم و صلات
پیش لات و پیش عزی و منات

Often we made this invocation and prayer
before Lat and 'Uzza and Manat,

که اگر حق است او پیداش کن
ور نباشد حق زبون ماش کن

Saying, 'If he is in the right, make him manifest;
if he is not in the right, make him subject to us.'

چون که وا دیدیم او منصور بود
ما همه ظلمت بدیم او نور بود

When we recognised, he was the one to whom victory was given:
we all were darkness, he was the light.

این جواب ماست کانچه خواستید
گشت پیدا که شما ناراستید

This is our answer what you desired;
it has become evident that you are the untrue.'"

باز این اندیشه را از فکر خویش
کور می‌کردند و دفع از ذکر خویش

Then, again, they were blindfolding this thought
from their reflective faculty and banishing it from their memory,

کاین تفکرمان هم از ادبار رست
که صواب او شود در دل درست

Saying, "This thought too has arisen from our ill-luck,
that his being in the right should be perfectly established in our minds.

خود چه شد گر غالب آمد چند بار
هر کسی را غالب آرد روزگار

What, indeed, does it matter if he has prevailed several times?
Time brings everyone to predominance.

ما هم از ایام بخت آور شدیم
بارها بر وی مظفر آمدیم

We also were made successful by the Days,
and at times became victorious over him."

باز گفتندی که گر چه او شکست
چون شکست ما نبود آن زشت و پست

Again they were saying, "Although he was defeated,
it was not disgraceful and vile like our defeat,"

ز انکه بخت نیك او را در شکست
داد صد شادی پنهان زیر دست

Because in defeat
good fortune gave him underhand a hundred secret joys;

کاو به اشکسته نمی‌مانست هیچ
که نه غم بودش در آن نه پیچ پیچ

For he did not at all resemble one defeated,
as he felt no sorrow or distress thereat,

چون نشان مومنان مغلوبی است
لیك در اشکست مومن خوبی است

Since to be vanquished is the mark of the true believers;
yet in the true believer's defeat there is goodness.

گر تو مشك و عنبری را بشکنی
عالمی از فوح ریحان پر کنی

If you crush some musk or ambergris,
you will fill a world with the exhalation of sweet herbs;

ور شکستی ناگهان سرگین خر
خانه‌ها پر گند گردد تا به سر

And if you suddenly crush the dung of an ass,
the houses will be filled to the top with stench.

وقت واگشت حديبيه به ذل
دولت إِنَّا فَتَحْنا زد دهل

At the moment of the ignominious return from Hudaybiya,
the empire of *Lo, We have opened victory* proclaimed itself.

سر آن که بی‌مراد باز گشتن رسول علیه الصلاة و السلام از حدیبیه حق تعالی لقب آن فتح کرد که إِنَّا فَتَحْناکه به صورت غلق بود و به معنی فتح چنان که شکستن مشك به ظاهر شکستن است و به معنی درست کردن است مشکی او را و تکمیل فواید اوست

The hidden reason why God most High gave the title of "victory" to the return of the Prophet, on whom be peace, from Hudaybiya without having gained his purpose: as, "Lo, We have opened victory"; for it was a locking in appearance, and in reality an opening, just as the crushing of musk is apparently a crushing, but really the confirmation of its muskiness and the exhibition of its virtues in their perfection.

آمدش پیغام از دولت که رو
تو ز منع این ظفر غمگین مشو

From the empire came to him the message,
"Go, be not saddened by the withholding of this victory,

کاندر این خواری نقدت فتحهاست
نك فلان قلعه فلان بقعه تراست

For in this present abasement of you there are victories:
lo, such and such a fortress, such and such a town, are to you."

بنگر آخر چون که واگردید تفت
بر قریظه و بر نضیر از وی چه رفت

Consider, after all, when he retreated in haste,
what he did against Qurayza and Nadir.

قلعه‌ها هم گرد آن دو بقعه‌ها
شد مسلم و ز غنایم نفعها

The fortresses, also, round those two settlements submitted,
and advantages of spoils.

ور نباشد آن تو بنگر کاین فریق
پر غم و رنجند و مفتون و عشیق

And if that be not so, consider that this class
are sorrowful and woeful and distraught and enamoured.

زهر خواری را چو شکر می‌خورند
خار غمها را چو اشتر می‌چرند

They eat the poison of abasement, like sugar;
they feed, like camels, on the thistle of sorrows.

بهر عین غم نه از بهر فرج
این تسافل پیش ایشان چون درج

for the sake of the sorrow itself, not for the sake of relief:
in their eyes this lowliness is as a ladder.

آن چنان شادند اندر قعر چاه
که همی‌ترسند از تخت و کلاه

So glad are they at the bottom of the pit
that they are afraid of the throne and the tiara.

هر کجا دل بر بود خود همنشین
فوق گردون است نه زیر زمین

Every place where the Beloved himself is their companion
is above the sky, not below the earth.

تفسیر این خبر که مصطفی علیه الصلاة و السلام فرمود لا تفضلوني علی یونس بن متی

Commentary on the Tradition that Mustafa, on whom be peace, said, "Do not declare me to be more excellent than Yúnus ibn Mattá."

گفت پیغمبر که معراج مرا
نیست بر معراج یونس اجتبا

The Prophet said, "No preference is to my ascension
as being superior to the ascension of Yúnus.

آن من بر چرخ و آن او نشیب
ز انکه قرب حق برون است از حساب

Mine was up to heaven, and his was down below,
because nearness unto God is beyond calculation."

قرب نه بالا نه پستی رفتن است
قرب حق از حبس هستی رستن است

To be near is not to go up or down:
to be near unto God is to escape from the prison of existence.

نیست را چه جای بالای است و زیر
نیست را نه زود و نه دورست و دیر

What room has non-existence for "up" and "down"?
Non-existence has no "soon" or "far" or "late."

کارگاه و گنج حق در نیستی است
غره‌ی هستی چه دانی نیست چیست

The laboratory and treasure of God is in non-existence. You are deluded
by existence: how should you know what non-existence is?

حاصل این اشکست ایشان ای کیا
می‌نماند هیچ با اشکست ما

The sum of the matter this defeat of theirs, O sire,
does not resemble our defeat at all.

آن چنان شادند در ذل و تلف
همچو ما در وقت اقبال و شرف

They rejoice in being abased and destroyed,
just as we in the hour of success and honour.

برگ بی‌برگی همه اقطاع اوست
فقر و خواریش افتخار است و علوست

The provision of lack is his entire domain:
poverty and lowliness are his pride and glory.

آن یکی گفت ار چنان است آن فرید
چون بخندید او که ما را بسته دید

One said, "If that adversary is such,
how did he laugh when he saw us bound?

چون که او مبدل شده ست و شادی‌اش
نیست زین زندان و زین آزادی‌اش

Since he has been transmuted,
and his joy is not caused by this prison and this freedom of his,

پس به قهر دشمنان چون شاد شد
چون از این فتح و ظفر پر باد شد

How, then, did he rejoice at the subjection of enemies?
How was he puffed up by this victory and conquest?

شاد شد جانش که بر شیران نر
یافت آسان نصرت و دست و ظفر

His soul rejoiced because he easily gained the help
and the upper hand and the victory over fierce lions.

پس بدانستیم کاو آزاد نیست
جز به دنیا دل خوش و دل شاد نیست

Therefore we knew that he is not free,
and that only on account of this world is he happy and glad at heart.

ور نه چون خندد که اهل آن جهان
بر بد و نیکند مشفق مهربان

Else, how should he laugh? For the otherworldly
are compassionate and kind to the evil and the good."

این بمنگیدند در زیر زبان
آن اسیران با هم اندر بحث آن

Thus did those captives
mutter to each other under their breath in discussing that,

تا موکل نشنود بر ما جهد
خود سخن در گوش آن سلطان برد

Lest the custodian hear and spring upon us
and personally carry our words to the ear of that Sultan."

آگاه شدن پیغامبر علیه السلام از طعن ایشان بر شماتت او

How the Prophet, on whom be peace, became aware of their chiding him for his exultation.

گر چه نشنید آن موکل آن سخن
رفت در گوشی که آن بد من لدن

Though the custodian did not hear those words,
they entered into the ear that was from the presence.

بوی پیراهان یوسف را ندید
آن که حافظ بود و یعقوبش کشید

The scent of Joseph's spirit was not perceived by its keeper,
but Jacob inhaled it.

آن شیاطین بر عنان آسمان
نشنوند آن سر لوح غیب دان

The devils on the high front of Heaven
do not hear the secret of the mystery-knowing Tablet;

آن محمد خفته و تکیه زده
آمده سِر گِرد او گردان شده

Mohammed went to sleep and reclined,
the secret came and circled round him.

او خورد حلوا که روزیش است باز
آن نه کانگشتان او باشد دراز

He whose allotted portion is open eats the sweetmeat,
not he whose fingers are long.

نجم ثاقب گشته حارس دیو ران
که بهل دزدی ز احمد سر ستان

The gleaming star became a watchman and drove the devils away,
saying, "Abandon theft and receive the secret from Ahmad."

ای دو دیده سوی دکان از پگاه
هین به مسجد رو بجو رزق اله

O you, whose eyes from early are towards shop, listen,
go to the mosque and seek the portion allotted by God.

پس رسول آن گفتشان را فهم کرد
گفت آن خنده نبودم از نبرد

The Prophet, then, apprehended their words and said,
"That laughter of mine was not from hostility.

مرده‌اند ایشان و پوسیده‌ی فنا
مرده کشتن نیست مردی پیش ما

They are dead and rotted by decay:
in my judgment it is not the part of a man to kill the dead.

خود کی‌اند ایشان که مه گردد شکاف
چون که من پا بفشرم اندر مصاف

Who are they indeed?
For the moon is split when I plant my foot on the battlefield.

آن گهی کازاد بودیت و مکین
مر شما را بسته می‌دیدم چنین

At the time when you were free and powerful,
I was seeing you bound, like this.

ای بنازیده به ملك و خاندان
نزد عاقل اشتری بر ناودان

O you that pride yourself on your possessions and household,
in the view of the intelligent you are the camel on the water-spout.

نقش تن را تا فتاد از بام طشت
پیش چشمم کل آت آت گشت

Since the bowl, the bodily form, fell from the roof,
there has rolled before my eye 'Everything that is to come shall come.'

بنگرم در غوره می‌بینم عیان
بنگرم در نیست شی بینم عیان

I look on the unripe grape, and I see the wine clearly;
I look on nonentity, and I see the entity clearly.

بنگرم سر عالمی بینم نهان
آدم و حوا نرسته از جهان

I look on the inmost consciousness, and I see a universe hidden,
Adam and Eve not arisen from the world.

مر شما را وقت ذرات أَ لَسْتُ
دیده‌ام پا بسته و منکوس و پست

You I have seen, fettered and overthrown and abject, at the time
(when mankind was assembled in the shape) of ants on the Day of *Alast*.

از حدوث آسمان بی‌عمد
آن چه دانسته بدم افزون نشد

That which I had known was not increased
by the coming into existence of the unsupported heaven.

من شما را سر نگون می‌دیده‌ام
پیش از آن کز آب و گل بالیده‌ام

I have ever seen you headlong,
before I grew from the water and the clay.

نو ندیدم تا کنم شادی بدان
این همی‌دیدم در آن اقبالتان

I did not see new, that I should rejoice thereat:
I used to see this during your former prosperity.

بسته‌ی قهر خفی و آن گه چه قهر
قند می‌خوردید و در وی درج زهر

Bound in invisible Wrath—and then what Wrath! —
you were eating sugar wherein poison was contained.

این چنین قندی پر از زهر ار عدو
خوش بنوشد چت حسد آید بر او

If your enemy delights in eating such a poisonous sugar,
what envy of him would come to you?

با نشاط آن زهر می‌کردید نوش
مرگتان خفیه گرفته هر دو گوش

You were eating that poison with glee,
Death had secretly laid hold of both your ears.

من نمی‌کردم غزا از بهر آن
تا ظفر یابم فرو گیرم جهان

I did not make war
for the sake of gaining victory and conquering the world,

کاین جهان جیفه ست و مردار و رخیص
بر چنین مردار چون باشم حریص

For this world is a carcass and carrion and vile:
how should I be covetous of such carrion as this?

سگ نیم تا پرچم مرده کنم
عیسی‌ام آیم که تا زنده‌ش کنم

I am not a dog that I should tear off the top-knot of the dead;
I am Jesus: I come to make him living.

ز آن همی‌کردم صفوف جنگ چاك
تا رهانم مر شما را از هلاك

I was cleaving the battle-ranks
for the purpose that I might deliver you from destruction.

ز آن نمی‌برم گلوهای بشر
تا مرا باشد کر و فر و حشر

I do not cut men’s throats
in order that power and glory and followers may be mine,

ز آن همی‌برم گلویی چند تا
ز آن گلوها عالمی یابد رها

I cut some throats in order that a world
may obtain deliverance from those throats,

که شما پروانه‌وار از جهل خویش
پیش آتش می‌کنید این حمله کیش

For you in your ignorance make a habit of rushing thus,
like moths, at the fire,

من همی‌رانم شما را همچو مست
از در افتادن در آتش با دو دست

I, as a drunk man, drive you away with both hands
from falling into the fire.

آن که خود را فتحها پنداشتید
تخم منحوسی خود می‌کاشتید

That which you deemed victories for yourselves
you were sowing the seed of your damnation.

یك دگر را جد جد می‌خواندید
سوی اژدرها فرس می‌راندید

You were calling one another most earnestly;
you were riding your horses towards the dragon.

قهر می‌کردید و اندر عین قهر
خود شما مقهور قهر شیر دهر

You were overpowering, while in the very act of overpowering
you yourselves were being overpowered by the lion Time.”

بیان آن که طاغی در عین قاهری مقهور است و در عین منصوری مأسور

Showing that the rebellious sinner in the very act of overpowering is overpowered, and in the very moment of victory is made captive

دزد قهر خواجه کرد و زر کشید
او بدان مشغول خود والی رسید

The robber overpowered the merchant and carried off the gold:
he was just engaged in that, the magistrate arrived.

گر ز خواجه آن زمان بگریختی
کی بر او والی حشر انگیختی

If at that time he had fled from the merchant,
how should the magistrate have set the police on him?

قاهری دزد مقهوریش بود
ز انکه قهر او سر او را ربود

The robber's overpowering was his being overpowered,
because his act of violence took away his head.

غالبی بر خواجه دام او شود
تا رسد والی و بستاند قود

Prevailing over the merchant becomes a trap for him,
in order that the magistrate may arrive and take retaliation.

ای که تو بر خلق چیره گشته‌ای
در نبرد و غالبی آغشته‌ای

O you that have become mighty over the people
and art steeped in warfare and victory,

آن به قاصد منهزم کردستشان
تا ترا در حلقه می‌آرد کشان

That One has purposely caused them to be routed,
that all the while drawing you on He may bring you into the net.

هین عنان در کش پی این منهزم
در مران تا تو نگردی منخزم

Beware, draw rein! Do not push on in pursuit of this fugitive,
lest you have your nostrils pierced with a nose-ring.

چون کشانیدت بدین شیوه به دام
حمله بینی بعد از آن اندر زحام

When by this device He has drawn you into the trap,
after that you will see the onset pressing in crowds.

عقل از این غالب شدن کی گشت شاد
چون در این غالب شدن دید او فساد

When did the intellect rejoice in this victory,
inasmuch as in this victory it saw ruin?

تیز چشم آمد خرد بینای پیش
که خدایش سرمه کرد از کحل خویش

The intellect is keen-eyed, possessed of foresight,
for God has powdered it with His own eye salve.

گفت پیغمبر که هستند از فنون
اهل جنت در خصومتها زبون

The Prophet said that the folk of Paradise are feeble in quarrels,
because of accomplishments—

از کمال حزم و سوء الظن خویش
نه ز نقص و بد دلی و ضعف کیش

Because of the perfection of their prudence and thinking ill,
not from deficiency and cowardice and weakness of faith

در فره‌دادن شنیده در کمون
حکمت لَوْ لا رِجالٌ مؤمنون

In giving the advantage they have listened in secret to the wisdom of,
Had not there been true-believing men...

دست‌کوتاهی ز کفار لعین
فرض شد بهر خلاص مومنین

To keep their hands off the accursed infidels
became a duty for the sake of delivering the true believers.

قصه‌ی عهد حدیبیه بخوان
کف أیدیکم تمامت ز آن بدان

Read the story of the covenant of Hudaybiya:
He restrained your hands: from that perceive the whole

نیز اندر غالبی هم خویش را
دید او مغلوب دام کبریا

Even in victory he deemed himself
subdued by the snare of Divine Majesty.

ز آن نمی‌خندم من از زنجیرتان
که بکردم ناگهان شبگیرتان

"It is not because I suddenly marched against you before dawn
that I laugh at your chains;

ز آن همی‌خندم که با زنجیر و غل
هی کشمتان سوی سروستان و گل

I laugh because I am dragging you in chains and shackles
to the cypress garden and the roses.

ای عجب کز آتش بی‌زینهار
بسته می‌آریمتان تا سبزه‌زار

O wonder, that we are bringing you in bonds
from the merciless fire to the place abounding in verdure;

از سوی دوزخ به زنجیر گران
می‌کشمتان تا بهشت جاودان

With heavy chains I am dragging you
from the direction of Hell to the everlasting Paradise."

هر مقلد را در این هر نیك و بد
همچنان بسته به حضرت می‌کشد

Every blind follower in this Way, be he good or evil,
He is dragging, bound like that, into His Presence.

جمله در زنجیر بیم و ابتلا
می‌روند این ره بغیر اولیا

All go along this Way in the chains of fear and tribulation,
except the saints.

می‌کشند این راه را پیکاروار
جز کسانی واقف از اسرار کار

They are dragged along this Way reluctantly,
except those persons who are acquainted with the mysteries of the action.

جهد کن تا نور تو رخشان شود
تا سلوك و خدمتت آسان شود

Endeavour that your light become radiant,
so that your travelling and service may be made easy.

کودکان را می‌بری مکتب به زور
ز انکه هستند از فواید چشم کور

You take children to school by force,
because they are blind to the benefits;

چون شود واقف به مکتب می‌دود
جانش از رفتن شکفته می‌شود

When he becomes aware, he runs to school:
his soul expands at going.

می‌رود کودك به مکتب پیچ پیچ
چون ندید از مزد کار خویش هیچ

A child goes to school in sore distress
because he has seen nothing of the wages for his work;

چون کند در کیسه دانگی دست‌مزد
آن گهان بی‌خواب گردد شب چو دزد

When he puts in his purse a single coin (*dang*)earned by his handiwork,
then he goes without sleep at night, like the thief.

جهد کن تا مزد طاعت در رسد
بر مطیعان آن گهت آید حسد

Endeavour that the wages for obedience may arrive:
then you will envy the obedient.

ائتیا کرها مقلد گشته را
ائتیا طوعا صفا بسرشته را

Come against your will is for him that has become a blind follower;
come willingly is for him that is moulded of sincerity.

این محب حق ز بهر علتی
و آن دگر را بی‌غرض خود خلتی

The former loves God for the sake of some cause,
while the other has indeed a pure disinterested love.

این محب دایه لیك از بهر شیر
و آن دگر دل داده بهر این ستیر

The former loves the Nurse, but for the sake of the milk,
while the other has given his heart for the sake of this Veiled One.

طفل را از حسن او آگاه نه
غیر شیر او را از او دل خواه نه

The child has no knowledge of Her beauty:
he has no desire of Her in his heart except for milk,

و آن دگر خود عاشق دایه بود
بی‌غرض در عشق یك رایه بود

While the other is, truly, the lover of the Nurse:
he is disinterested, single-minded in love.

پس محب حق به اومید و به ترس
دفتر تقلید می‌خواند به درس

Hence he that loves God because of hope and fear
reads studiously the book of blind conformity,

و آن محب حق ز بهر حق کجاست
که ز اغراض و ز علتها جداست

While he that loves God for God's sake—where is he?
For he is apart from self-interests and causes

گر چنین و گر چنان چون طالب است
جذب حق او را سوی حق جاذب است

Whether he be like this or like that, inasmuch as he is a seeker,
God's attraction is drawing him towards God.

گر محب حق بود لغیره
کی ینال دایما من خیره

Whether he love God for something other than He,
that he may continually partake of His good,

یا محب حق بود لعینه
لا سواه خائفا من بینه

Or whether he love God for His very Self,
for naught besides Him, in fear of separation from Him—

هر دو را این جستجوها ز آن سری است
این گرفتاری دل ز آن دلبری است

The quests and seeking of both are from that Source:
this captivation of the heart is from that Heart-ravisher.

جذب معشوق عاشق را من حيث لا يعلمه العاشق و لا يرجوه و لا يخطر بباله و لا يظهر من ذلك الجذب أثر في العاشق إلا الخوف الممزوج باليأس مع دوام الطلب

How the Beloved attracts the lover in such wise that the lover neither knows it nor hopes for it, nor does it occur to his mind, nor does any trace of that attraction appear in the lover except the fear that is mingled with despair, though he still perseveres in the quest.

آمدیم اینجا که در صدر جهان
گر نبودی جذب آن عاشق نهان

We came to this point, that if the attraction of that lover
had not been hidden in the Sadr-i Jahan,

ناشکیبا کی بدی او از فراق
کی دوان باز آمدی سوی وثاق

How would he have been impatient of separation,
and how would he have come running back to his home?

میل معشوقان نهان است و ستیر
میل عاشق با دو صد طبل و نفیر

The desire of loved ones is hidden and veiled;
the desire of the lover is with a hundred drums and trumpets.

یك حکایت هست اینجا ز اعتبار
لیك عاجز شد بخاری ز انتظار

Here is a story of consideration, but the man of Bukhara
has become desperate from waiting expectantly;

ترك آن کردیم کاو در جستجوست
تا که پیش از مرگ بیند روی دوست

We omit it, for he is in search and seeking,
that before death he may see the face of his beloved,

تا رهد از مرگ تا یابد نجات
ز انکه دید دوست است آب حیات

To the end that he may escape from death and gain deliverance,
because the sight of the beloved is the Water of Life

هر که دید او نباشد دفع مرگ
دوست نبود که نه میوه‌ستش نه برگ

Any one the sight of whom does not repel death is not the beloved,
for he has neither fruit nor leaf.

کار آن کار است ای مشتاق مست
کاندر آن کار ار رسد مرگت خوش است

The matter, O intoxicated longing lover,
is that matter in which death, if it you, is sweet.

شد نشان صدق ایمان ای جوان
آن که آید خوش ترا مرگ اندر آن

O youth, the token of sincerity of faith
is that in which death comes sweet to you.

گر نشد ایمان تو ای جان چنین
نیست کامل رو بجو اکمال دین

If your faith, O soul, is not like this, it is not perfect:
go, seek to make religion perfect.

هر که اندر کار تو شد مرگ دوست
بر دل تو بی‌کراهت دوست اوست

Whoever in matter of yours has become death-loving
without dislike to your heart, he is beloved.

چون کراهت رفت آن خود مرگ نیست
صورت مرگ است و نقلان کردنی است

When dislike is gone, truly it is not death:
it is the semblance of death, and it is a migration.

چون کراهت رفت مردن نفع شد
پس درست آید که مردن دفع شد

When dislike is gone, dying becomes advantageous;
hence it comes true that death is repelled.

دوست حق است و کسی کش گفت او
که تویی آن من و من آن تو

The beloved is God and the person to whom He has said,
"You are Mine and I am yours."

گوش دار اکنون که عاشق می‌رسد
بسته عشق او را بحبل من مسد

Now listen, for the lover is coming
whom Love bound *with a cord of palm-fibre.*

چون بدید او چهره‌ی صدر جهان
گوییا پریدش از تن مرغ جان

When he beheld the countenance of the Sadr-i Jahan,
you might say the bird, his spirit, flew out of his body.

همچو چوب خشك افتاد آن تنش
سرد شد از فرق جان تا ناخنش

His body fell like dry wood:
his vital spirit became cold from the crown of his head to his toes.

هر چه کردند از بخور و از گلاب
نه بجنبید و نه آمد در خطاب

Whatever they applied of incense and rose-water,
he neither stirred nor spoke.

شاه چون دید آن مزعفر روی او
پس فرود آمد ز مرکب سوی او

When the King saw his saffron-coloured face,
he dismounted from his steed and came towards him.

گفت عاشق دوست می‌جوید به تفت
چون که معشوق آمد آن عاشق برفت

He said, "The lover hotly seeks the beloved:
when the beloved comes, the lover is gone."

عاشق حقی و حق آن است کاو
چون بیاید نبود از تو تای مو

You are a lover of God, and God is such that
when He comes there is not a single hair of you.

صد چو تو فانی است پیش آن نظر
عاشقی بر نفی خود خواجه مگر

At that look a hundred like you vanish away:
I think, sir, you are in love with self-erasing.

سایه‌ای و عاشقی بر آفتاب
شمس آید سایه لا گردد شتاب

You are a shadow and in love with the sun:
the sun comes, the shadow is speedily erased.

داد خواستن پشه از باد به حضرت سلیمان علیه السلام

How, in the presence of Solomon, on whom be peace, the gnat appealed for justice against the Wind.

پشه آمد از حدیقه و ز گیاه
و ز سلیمان گشت پشه داد خواه

The gnat came from the garden and the grass,
and the gnat began to demand justice from Solomon,

کای سلیمان معدلت می‌گستری
بر شیاطین و آدمی زاد و پری

Saying, “O Solomon, you deal out justice
to the devils and the children of men and the Jinn.

مرغ و ماهی در پناه عدل تست
کیست آن گم گشته کش فضلت نجست

Bird and fish are under the protection of your justice:
who is the lost one whom your bounty has not sought out?

داد ده ما را که بس زاریم ما
بی‌نصیب از باغ و گلزاریم ما

Give justice to us, for we are very miserable:
we are deprived of the orchard and the rose-garden.

مشکلات هر ضعیفی از تو حل
پشه باشد در ضعیفی خود مثل

The difficulties of every weakling are solved by you:
the gnat in truth is the similitude for weakness.

شهره ما در ضعف و اشکسته پری
شهره تو در لطف و مسکین پروری

We are celebrated for weakness and frailty:
you art celebrated for kindness and care of the lowly.

ای تو در اطباق قدرت منتهی
منتهی ما در کمی و بی‌رهی

O you who have reached the limit in the stages of Power,
we have reached the limit in failure and aberration,

داد ده ما را از این غم کن جدا
دست گیر ای دست تو دست خدا

Be just, relieve us from this sorrow, and take our hand,
O you whose hand is the hand of God.”

پس سلیمان گفت ای انصاف جو
داد و انصاف از که می‌خواهی بگو

Then Solomon said, “O seeker of equity,
tell, against whom are you demanding justice and equity?

کیست آن ظالم که از باد و بروت
ظلم کرده ست و خراشیده ست روت

Who is the oppressor that in insolence
has done you injury and scratched your face?

ای عجب در عهد ما ظالم کجاست
کاو نه اندر حبس و در زنجیر ماست

Oh, wonderful! Where, in Our epoch, is the oppressor
that is not in Our prison and chains?

چون که ما زادیم ظلم آن روز مرد
پس به عهد ما که ظلمی پیش برد

When We were born, on that day Injustice died:
who, then, has produced in Our epoch an act of injustice?

چون بر آمد نور ظلمت نیست شد
ظلم را ظلمت بود اصل و عضد

When the light dawned, the darkness vanished:
darkness is the origin and support of injustice.

نك شیاطین کسب و خدمت می‌کنند
دیگران بسته به اصفادند و بند

Look, the devils are doing work and service;
the others are bound in shackles and bonds.

اصل ظلم ظالمان از دیو بود
دیو در بند است استم چون نمود

The origin of the injustice of the oppressors was from the devil:
the devil is in bondage: how did violence appear?

ملك ز آن داده ست ما را کن فکان
تا ننالد خلق سوی آسمان

‘Be, and it was’ has bestowed the kingdom on Us,
that the people may not cry out in lament to Heaven;

تا ببالا بر نیاید دودها
تا نگردد مضطرب چرخ و سها

That burning sighs may not soar upward;
that the sky and the stars may not be shaken;

تا نلرزد عرش از ناله‌ی یتیم
تا نگردد از ستم جانی سقیم

That the empyrean may not tremble at the orphan’s wail;
that no soul may be marred by violence.

ز آن نهادیم از ممالك مذهبی
تا نیاید بر فلك‌ها یا ربی

We established a law throughout the kingdoms,
to the end that no ‘O Lord!’ should go up to the skies.

منگر ای مظلوم سوی آسمان
کاسمانی شاه داری در زمان

O oppressed one; do not look to Heaven,
for you have a heavenly king in the temporal world."

گفت پشه داد من از دست باد
کاو دو دست ظلم بر ما بر گشاد

The gnat said, "My appeal is against the hand of the Wind,
for he opened the two hands of oppression against us.

ما به ظلم او به تنگی اندریم
با لب بسته از او خون می‌خوریم

Through his oppression we are in sore straits:
with closed lips we are drinking blood from him."

امر کردن سلیمان علیه السلام پشه‌ی متظلم را به احضار خصم به دیوان حکم

How Solomon, on whom be peace, commanded the plaintiff gnat to bring its adversary to the court of judgment.

پس سلیمان گفت ای زیبا دوی
امر حق باید که از جان بشنوی

Then Solomon said, "O you with the pretty voice,
it behooves you to listen with soul to the command of God.

حق به من گفته ست هان ای دادور
مشنو از خصمی تو بی‌خصمی دگر

God has said to me, 'Beware, O Judge!
Do not hear one litigant without the other litigant.

تا نیاید هر دو خصم اندر حضور
حق نیاید پیش حاکم در ظهور

Until both litigants come into the presence,
the truth does not come to light before the judge.

خصم تنها گر بر آرد صد نفیر
هان و هان بی‌خصم قول او مگیر

If the litigant alone raises a hundred clamours, beware, beware!
Do not accept his word without his adversary.'

من نیارم رو ز فرمان تافتن
خصم خود را رو بیاور سوی من

I dare not avert my face from the command.
Go, bring your adversary before me."

گفت قول تست برهان و درست
خصم من باد است و او در حکم تست

It said, "Your words are an argument and sound.
My adversary is the Wind, and he is in your jurisdiction."

بانگ زد آن شه که ای باد صبا
پشه افغان کرد از ظلمت بیا

The King shouted, "O East-wind,
the gnat complains of your injustice: come!

هین مقابل شو تو و خصم و بگو
پاسخ خصم و بکن دفع عدو

Listen, come face to face with your adversary
and reply to your adversary and rebut your opponent."

باد چون بشنید آمد تیز تیز
پشه بگرفت آن زمان راه گریز

When the Wind heard, he came very rapidly:
the gnat at once took to flight.

پس سلیمان گفت ای پشه کجا
باش تا بر هر دو رانم من قضا

Then Solomon said, "O gnat, where are you going?
Stop, that I may pass judgment on both."

گفت ای شه مرگ من از بود اوست
خود سیاه این روز من از دود اوست

It answered, "O King, my death is from his being:
truly, this day of mine is black from his smoke.

او چو آمد من کجا یابم قرار
کاو بر آرد از نهاد من دمار

Since he has come, where shall I find rest?
For he wrings the breath out of my body"

همچنین جویای درگاه خدا
چون خدا آمد شود جوینده لا

Even such is the seeker of the Court of God:
when God comes, the seeker disappears.

گر چه آن وصلت بقا اندر بقاست
لیك ز اول آن بقا اندر فناست

Although that union is immortality on immortality,
yet at first that immortality (*baqa*) consists in dying to self (*fana*).

سایه‌هایی که بود جویای نور
نیست گردد چون کند نورش ظهور

The reflections that are seeking the Light disappear
when His Light appears.

عقل کی ماند چو باشد سر ده او
كُلُّ شَيْءٍ هالِكٌ إِلَّا وجهه

How should the reason remain when He bids it go?
Everything is perishing except His Face.

هالك آید پیش وجهش هست و نیست
هستی اندر نیستی خود طرفه‌ای است

Before His Face the existent and the non-existent perish:
existence in nonexistence is in truth a marvellous thing!

اندر این محضر خردها شد ز دست
چون قلم اینجا رسیده شد شکست

In this place of presence minds are lost beyond control;
when the pen reaches this point, it breaks.

نواختن معشوق عاشق بی‌هوش را تا به هوش باز آید

How the Beloved caressed the senseless lover that he might return to his senses.

می‌کشید از بی‌هشی‌اش در بیان
اندك اندك از کرم صدر جهان

The Sadr-i Jahan, from kindness, was drawing him little by little
from senselessness into clear expression.

بانگ زد در گوش او شه کای گدا
زر نثار آوردمت دامن گشا

The Prince cried into his ear, "O beggar,
I bring gold to scatter over you; spread out your skirt.

جان تو کاندر فراقم می‌طپید
چون که زنهارش رسیدم چون رمید

Your spirit, which was quivering in separation from me—
since I have come to protect it, how has it fled?

ای بدیده در فراقم گرم و سرد
با خود آ از بی‌خودی و باز گرد

O you, who have suffered heat and cold in separation from me,
come to yourself from selflessness and return!"

مرغ خانه اشتری را بی‌خرد
رسم مهمانش به خانه می‌برد

The domestic fowl, in the manner of a host,
foolishly brings a camel to her house.

چون به خانه‌ی مرغ اشتر پا نهاد
خانه ویران گشت و سقف اندر فتاد

When the camel set foot in the hen's house,
the house was destroyed and the roof fell in.

خانه‌ی مرغ است هوش و عقل ما
هوش صالح طالب ناقه‌ی خدا

The hen's house is our intelligence and understanding
the good intelligence is a seeker of God's she-camel

ناقه چون سر کرد در آب و گلش
نه گل آن جا ماند نه جان و دلش

When the she-camel put her head into its water and clay,
neither its clay remained there nor its soul and heart.

کرد فضل عشق انسان را فضول
زین فزون‌جویی ظلوم است و جهول

Pre-eminence in love made Man overbearing:
because of this desire for excess he is *very unjust* and *very ignorant*.

جاهل است و اندر این مشکل شکار
می‌کشد خرگوش شیری در کنار

He is ignorant, and in this difficult chase
the hare is clasping a lion in his arms.

کی کنار اندر کشیدی شیر را
گر بدانستی و دیدی شیر را

How would he clasp the lion in his arms,
if he knew and saw the lion?

ظالم است او بر خود و بر جان خود
ظلم بین کز عدلها گو می‌برد

He is unjust to himself and to his own soul:
behold an in-justice that bears away the ball from justices!

جهل او مر علمها را اوستاد
ظلم او مر عدلها را شد رشاد

His ignorance is the teacher to knowledge;
his injustice has become the right way for justice.

دست او بگرفت کاین رفته دمش
آن گهی آید که من دم بخشمش

He took his hand, saying, “This man whose breath has departed
will then come alive when I give him breath.

چون به من زنده شود این مرده تن
جان من باشد که رو آرد به من

When this man whose body is dead shall become living through Me,
it will be My spirit that turns its face towards Me.

من کنم او را از این جان محتشم
جان که من بخشم ببیند بخششم

By means of this spirit I make him possessed of high estate:
the spirit that I give sees My bounty.

جان نامحرم نبیند روی دوست
جز همان جان کاصل او از کوی اوست

The unfamiliar spirit does not see the face of the Beloved:
except that spirit whose origin is from His dwelling-place.

در دمم قصاب وار این دوست را
تا هلد آن مغز نغزش پوست را

Butcher-like, I breathe upon this dear friend,
in order that his goodly inward part may leave the skin.”

گفت ای جان رمیده از بلا
وصل ما را در گشادیم الصلا

He said, “O spirit that have fled from tribulation,
We have opened the door to union with Us; welcome!

ای خود ما بی‌خودی و مستی‌ات
ای ز هست ما هماره هستی‌ات

O you whose selflessness and intoxication is Our Self,
O you whose being is incessantly from Our Being,

با تو بی‌لب این زمان من نو به نو
رازهای کهنه گویم می‌شنو

Now, without lip,
I tell you the old mysteries anew: listen!

ز انکه آن لبها از این دم می‌رمد
بر لب جوی نهان بر می‌دمد

Because those lips are fleeing from this Breath;
it is breathed forth on the lip of the hidden River.

گوش بی‌گوشی درِ این دم بر گشا
بهر راز یَفْعَلُ اللّه ما یشاء

At this moment open the ear of silence
for the sake of the mystery of *God does what He -wills.*”

چون صلای وصل بشنیدن گرفت
اندك اندك مرده جنبیدن گرفت

When he began to hear the call to union,
little by little, the dead man began to stir

نه کم از خاك است کز عشوه‌ی صبا
سبز پوشد سر بر آرد از فنا

He is not less than the earth which at the zephyr’s blandishments
puts on green and lifts up its head from death;

کم ز آب نطفه نبود کز خطاب
یوسفان زایند رخ چون آفتاب

He is not less than the seminal water from which at the bidding
there are born Josephs with faces like the sun;

کم ز بادی نیست شد از امر کن
در رحم طاوس و مرغ خوش سخن

He is not less than a wind at the command “Be!”
peacocks and sweet-voiced birds came to being in the womb

کم ز کوه سنگ نبود کز ولاد
ناقه‌ای کان ناقه ناقه زاد زاد

He is not less than the mountain of rock which by birthing
brought forth the she-camel that brought forth a she-camel

زین همه بگذر نه آن مایه‌ی عدم
عالمی زاد و بزاید دم‌به‌دم

Leave all this behind. Did not the substance of non-existence
bring forth, and will it not bring forth continually, a Universe?

بر جهید و بر طپید و شاد شاد
یك دو چرخی زد سجود اندر فتاد

He sprang up and quivered and whirled once or twice joyously,
joyously; fell to worship.

با خویش آمدن عاشق بی‌هوش و روی آوردن به ثنا و شکر معشوق

How the senseless lover came to himself and turned his face in praise and thanksgiving to the Beloved.

گفت ای عنقای حق جان را مطاف
شکر که باز آمدی ز آن کوه قاف

He said, "O 'Anqa of God, the place of the spirit's circling flight,
thanks that you have come back from yonder Qaf Mountain.

ای سرافیل قیامت گاه عشق
ای تو عشق عشق و ای دل خواه عشق

O Seraphiel of Love's resurrection place
O Love of love and O Heart's-desire of love,

اولین خلعت که خواهی دادنم
گوش خواهم که نهی بر روزنم

I desire, as the first gift of honour you will give me,
that you lay your ear on my window.

گر چه می‌دانی به صفوت حال من
بنده پرور گوش کن اقوال من

Although through purity you know my feelings,
lend ear to my words, O cherisher of your slave.

صد هزاران بار ای صدر فرید
ز آرزوی گوش تو هوشم پرید

Hundreds of thousands of times, O unique Prince,
did my wits fly away in longing for your ear—

آن سمیعی تو و آن اصغای تو
و آن تبسمهای جان افزای تو

That hearing of yours and that listening of yours,
and those life-quickening smiles of yours;

آن نیوشیدن کم و بیش مرا
عشوه‌ی جان بد اندیش مرا

That listening unto my lesser and greater,
the beguilements of my evil-thinking soul.

قلبهای من که آن معلوم تست
بس پذیرفتی تو چون نقد درست

Then my false coins, which are well-known to you,
you did accept as genuine money;

بهر گستاخی شوخ غره‌ای
حلمها در پیش حلمت ذره‌ای

For the sake of the boldness of one impudent and deluded,
O you beside whose clemency all clemencies are a mote!

اولا بشنو که چون ماندم ز شست
اول و آخر ز پیش من بجست

Firstly, hear that when I abandoned net
the first and the last shot away from before me;

ثانیا بشنو تو ای صدر ودود
که بسی جستم ترا ثانی نبود

Secondly, hear, O loving Prince,
that I sought long, there was no second to you;

ثالثا تا از تو بیرون رفته‌ام
گوییا ثالث ثلاثه گفته‌ام

Thirdly, since I have gone away from you,
it is as though I have said, '*the third of three*'

رابعا چون سوخت ما را مزرعه
می‌ندانم خامسه از رابعه

Fourthly, forasmuch as my wheat field is burnt-up,
I do not know the-fifth from the fourth

هر کجا یابی تو خون بر خاکها
پی بری باشد یقین از چشم ما

Wherever you find blood on the sods, you investigate;
it will certainly be from mine eye.

گفت من رعد است و این بانگ و حنین
ز ابر خواهد تا ببارد بر زمین

My words are the thunder, and this noise and moaning
demands of the cloud that it should rain upon the earth.

من میان گفت و گریه می‌تنم
یا بگریم یا بگویم چون کنم

Between words and tears I continue whether I should weep or speak:
how shall I do?

گر بگویم فوت می‌گردد بکا
ور بگریم چون کنم شکر و ثنا

If I speak, the weeping will be lost;
and if I weep, how shall I render thanks and praise?

می‌فتد از دیده خون دل شها
بین چه افتاده ست از دیده مرا

Heart's blood is falling from mine eye, O King:
see what has befallen me from mine eye!"

این بگفت و گریه در شد آن نحیف
که بر او بگریست هم دون هم شریف

The emaciated man said this and began to weep
that both base and noble wept for him.

از دلش چندان بر آمد های‌و هوی
حلقه کرد اهل بخارا گرد اوی

So many ecstatic cries flowed from his heart
the people of Bukhara made a ring around him.

خیره گویان خیره گریان خیره خند
مرد و زن خرد و کلان حیران شدند

Speaking crazily, weeping crazily, and laughing crazily:
men and women, small and great were bewildered.

شهر هم هم رنگ او شد اشك ریز
مرد و زن درهم شده چون رستخیز

The city, too, shed tears in conformity with him:
men and women were gathered together as the Resurrection.

آسمان می‌گفت آن دم با زمین
گر قیامت را ندیدستی ببین

At that moment the heaven was saying to the earth,
"If you have never seen the Resurrection, behold it!"

عقل حیران که چه عشق است و چه حال
تا فراق او عجبتر یا وصال

The intellect bewildered, saying, "What is love and what is ecstasy?
Whether separation from Him or union with Him is the more marvellous"

چرخ بر خوانده قیامت نامه را
تا مجره بر دریده جامه را

The sky read the letter of Resurrection
it rent its garment up to the Milky Way.

با دو عالم عشق را بیگانگی
اندر او هفتاد و دو دیوانگی

Love has estrangement with the two worlds:
in it are two-and-seventy types of madness.

سخت پنهان است و پیدا حیرتش
جان سلطانان جان در حسرتش

It is exceedingly hidden, and its bewilderment is manifest:
the soul of the spiritual sultans is pining for it

غیر هفتاد و دو ملت کیش او
تخت شاهان تخته بندی پیش او

Its religion is other than the two-and-seventy sects:
beside it the throne of Kings is a splint-bandage.

مطرب عشق این زند وقت سماع
بندگی بند و خداوندی صداع

At the time of the *sama* Love's minstrel strikes up this:
"Servitude is chains and lordship headache."

پس چه باشد عشق دریای عدم
در شکسته عقل را آن جا قدم

Then what is Love? The Sea of Not-being:
there the foot of the intellect is shattered'

بندگی و سلطنت معلوم شد
زین دو پرده عاشقی مکتوم شد

Servitude and sovereignty are known:
loverhood is concealed by these two veils.

کاشکی هستی زبانی داشتی
تا ز هستان پرده‌ها برداشتی

Would that Being had a tongue;
that it might remove the veils from existent beings!

هر چه گویی ای دم هستی از آن
پردهی دیگر بر او بستی بدان

O breath of existence, whatsoever words you may utter,
know that thereby you have bound another veil upon it. .

آفت ادراك آن قال است و حال
خون به خون شستن محال است و محال

That utterance and state are the bane of perception:
to wash away blood with blood is absurd, absurd.

من چو با سوداییانش محرمم
روز و شب اندر قفس در میدمم

Since I am familiar with His frenzied ones,
day and night I am breathing forth in the cage.

سخت مست و بیخود و آشفتهای
دوش ای جان بر چه پهلو خفتهای

You are very drunk and senseless and distraught:
yesterday on which side have you slept, O soul?

هان و هان هش دار بر ناری دمی
اولا برجه طلب کن محرمی

Beware, beware! Take heed lest you utter a breath!
First spring up and seek a trusted friend.

عاشق و مستی و بگشاده زبان
الله الله اشتری بر ناودان

You are a lover and intoxicated, and your tongue loosed!
—God! God! You are the camel on the water-spout'!

چون ز راز و ناز او گوید زبان
یا جمیل الستر خواند آسمان

When the tongue tells of His mystery and coquetry,
Heaven chants, "O You that art goodly in covering!

ستر چه در پشم و پنبه آذر است
تا همیپوشیش او پیداتر است

What covering? The fire is in the wool cotton
whilst you are covering it up, it is more manifest.

چون بکوشم تا سرش پنهان کنم
سر بر آرد چون علم کاینك منم

When I endeavour to hide His secret, He lifts up His head,
like a banner, saying, 'Look, here am I!"

رغم انفم گیردم او هر دو گوش
کای مدمغ چونش میپوشی بپوش

Despite me He seizes both my ears, saying,
"O scatter-brain, how will you cover it Cover it!"

گویمش رو گر چه بر جوشیدهای
همچو جان پیدایی و پوشیدهای

I say to Him, "Go! Though you have bubbled up,
you are manifest and concealed, like the soul."

گوید او محبوس خنب است این تنم
چون می اندر بزم خنبك میزنم

He says, "This body of mine is imprisoned in the jar,
like wine I am clapping hands at the banquet."

گویمش ز آن پیش که گردی گرو
تا نیاید آفت مستی برو

I say to Him, "Go before you are put in pawn,
lest the bane of intoxication befall."

گوید از جام لطیفآشام من
یار روزم تا نماز شام من

He says, "I befriend the day with delicious cup
until the evening-prayer.

چون بیاید شام و دزدد جام من
گویمش واده که نامد شام من

When evening comes and steals my cup, I will say to it,
'Give back, for my evening has not come."

ز آن عرب بنهاد نام می مدام
ز انکه سیری نیست می خور را مدام

Hence the Arabs applied the same *mudam* to wine,
because the wine-drinker is never sated.

عشق جوشد بادهی تحقیق را
او بود ساقی نهان صدیق را

Love makes the wine of realization to bubble:
He is the cup- bearer to the true lover (*siddiq*) in secret.

چون بجویی تو به توفیق حسن
باده آب جان بود ابریق تن

When you seek with good help, the water of the spirit is the wine,
and the body is the flagon.

چون بیفزاید می توفیق را
قوت می بشکند ابریق را

When He increases the wine of His help,
the potency of the wine bursts the flagon.

آب گردد ساقی و هم مست آب
چون مگو و الله أعلم بالصواب

The water becomes the Cup-bearer, and the water also the drunkard.
Tell not how! And God best knows the right.

پرتو ساقی است کاندر شیره رفت
شیره بر جوشید و رقصان گشت و زفت

It is the radiance of the Cup-bearer that entered into the must:
the must bubbled up and began to dance and waxed strong.

اندر این معنی بپرس آن خیره را
که چنین کی دیده بودی شیره را

On this matter, ask the heedless,
"When did you see must like this?"

بی‌تفکر پیش هر داننده هست
آن که با شوریده شوراننده هست

To everyone who has knowledge it is without reflection,
that together with the person disturbed there is a Disturber.

حکایت عاشقی دراز هجرانی و بسیار امتحانی

Story of the lover who had been long separated and had suffered much tribulation

یك جوانی بر زنی مجنون بده ست
می‌ندادش روزگار وصل دست

A certain youth was madly enamoured of a woman:
the fortune of union was not granted to him.

بس شکنجه کرد عشقش بر زمین
خود چرا دارد ز اول عشق کین

Love tortured him exceedingly on the earth:
why, in truth, does Love bear hatred from the first?

عشق، از اول چرا خونی بود
تا گریزد آن که بیرونی بود

Why is Love murderous from the first,
so that he who is an outsider runs away?

چون فرستادی رسولی پیش زن
آن رسول از رشك گشتی راه زن

Whenever he sent a messenger to the woman,
the messenger because of jealousy would become a highwayman;

ور به سوی زن نبشتی کاتبش
نامه را تصحیف خواندی نایبش

And if his secretary wrote to the woman,
his delegate would read the letter with *tashíf*;

ور صبا را پیك کردی در وفا
از غباری تیره گشتی آن صبا

And if in good faith he made the zephyr his envoy,
that zephyr would be darkened by a dust.

رقعه گر بر پر مرغی دوختی
پر مرغ از تف رقعه سوختی

If he sewed the letter on the wing of a bird,
the bird's wing would be burnt by the ardour of the letter.

راههای چاره را غیرت ببست
لشکر اندیشه را رایت شکست

The jealousy barred the ways of device
and broke the banner of the army of cogitation.

بود اول مونس غم انتظار
آخرش بشکست کی هم انتظار

At first, expectation was the comforting friend of sorrow;
at last, there broke him—who? Even expectation.

گاه گفتی کین بلای بی‌دواست
گاه گفتی نه حیات جان ماست

Sometimes he would say, "This is an irremediable affliction";
sometimes he would say, "No, it is the life of my spirit."

گاه هستی زو بر آوردی سری
گاه او از نیستی خوردی بری

Sometimes existence would lift up a head from him;
sometimes he would eat of the fruit of non-existence.

چون که بر وی سرد گشتی این نهاد
جوش کردی گرم چشمه‌ی اتحاد

When this nature became cold to him,
the fountain of union would boil hotly.

چون که با بی‌برگی غربت بساخت
برگ بی‌برگی به سوی او بتاخت

When he put up with the unprovidedness of exile,
the provision of unprovidedness hastened towards him.

خوشه‌های فکرتش بی‌کاه شد
شب روان را رهنما چون ماه شد

The wheat-ears of his thought were purged of chaff:
he became, like the moon, a guide to the night-travellers.

ای بسا طوطی گویای خمش
ای بسا شیرین روان رو ترش

Oh, there is many a parrot that speaks though it is mute;
oh, there is many a sweet-spirited one whose face is sour.

رو به گورستان دمی خامش نشین
آن خموشان سخن‌گو را ببین

Go to the graveyard, sit awhile in silence,
and behold those eloquent silent ones;

لیك اگر یك رنگ بینی خاکشان
نیست یکسان حالت چالاکشان

But, if you see that their dust is of one colour,
their active state is not uniform.

شحم و لحم زندگان یکسان بود
آن یکی غمگین دگر شادان بود

The fat and flesh of living persons is uniform,
one is sad, another glad.

تو چه دانی تا ننوشی قالشان
ز انکه پنهان است بر تو حالشان

Until you hear their words, what should you know,
inasmuch as their state is hidden from you?

بشنوی از قال های و هوی را
کی ببینی حالت صد توی را

You may hear words— *háy, húy*;
how will you perceive the state that has a hundred folds?

نقش ما یکسان به ضدها متصف
خاك هم یکسان روانشان مختلف

Our figure is uniform, endued with contrary qualities:
likewise their dust is uniform, their spirits are diverse.

همچنین یکسان بود آوازها
آن یکی پر درد و آن پر نازها

Similarly, voices are uniform,
one is sorrowful, and another full of charms.

بانگ اسبان بشنوی اندر مصاف
بانگ مرغان بشنوی اندر طواف

On the battle-field you may hear the cry of horses;
in strolling round you may hear the cry of birds.

آن یکی از حقد و دیگر ز ارتباط
آن یکی از رنج و دیگر از نشاط

One from hate, and another from harmony;
one from pain, and another from joy

هر که دور از حالت ایشان بود
پیشش آن آوازها یکسان بود

Whoever is remote from their state,
to him the voices are uniform.

آن درختی جنبد از زخم تبر
و آن درخت دیگر از باد سحر

One tree is moved by blows of the axe,
another tree by the breeze of dawn.

بس غلط گشتم ز دیگ مرده‌ریگ
ز انکه سر پوشیده می‌جوشید دیگ

Much error befell me from the worthless pot,
because the pot was boiling covered by the lid.

جوش و نوش هر کست گوید بیا
جوش صدق و جوش تزویر و ریا

The fervour and savour of everyone says to you, “Come”—
the fervour of sincerity and the fervour of imposture and hypocrisy.

گر نداری بو ز جان رو شناس
رو دماغی دست آور بوشناس

If you have not the scent from the soul that recognises the face, go,
get for yourself a brain that recognises the scent.

آن دماغی که بر آن گلشن تند
چشم یعقوبان هم او روشن کند

The brain that haunts yon Rose-garden—
it is it that makes bright the eyes of Jacobs.

هین بگو احوال آن خسته جگر
کز بخاری دور ماندیم ای پسر

Come now; relate what happened to that heart-sick,
for we have left the man of Bukhara far behind, O son.

یافتن عاشق معشوق را و بیان آن که جوینده یابنده بود که فَمَنْ یَعْمَلْ مِثْقالَ ذَرَّةٍ خَیْراً یَرَهُ

How the lover found his beloved; and a discourse showing that the seeker is a finder, for he who shall do as much good as the weight of an ant shall see it.

کان جوان در جست و جو بد هفت سال
از خیال وصل گشته چون خیال

That for seven years that youth was in search and seeking:
from the phantasy of union he became like a phantom.

سایه‌ی حق بر سر بنده بود
عاقبت جوینده یابنده بود

The shadow of God is over the head of the servant,
the seeker at last will be a finder.

گفت پیغمبر که چون کوبی دری
عاقبت ز آن در برون آید سری

The Prophet said that when you knock at a door,
at last a head will come forth from that door.

چون نشینی بر سر کوی کسی
عاقبت بینی تو هم روی کسی

When you sit on the road of a certain person,
at last you will see also the face of a certain person

چون ز چاهی می‌کنی هر روز خاك
عاقبت اندر رسی در آب پاك

When, every day, you keep digging the earth from a pit,
at last you will arrive at the pure water.

جمله دانند این اگر تو نگروی
هر چه می‌کاریش روزی بدروی

If you may not believe, all know this,
one day you will reap whatever you are sowing.

سنگ بر آهن زدی آتش نجست
این نباشد ور بباشد نادر است

You struck the stone against the iron: the fire did not flash out!
This may not be; or if it be, it is rare.

آن که روزی نیستش بخت و نجات
ننگرد عقلش مگر در نادرات

He to whom felicity and salvation are not apportioned—
his mind regards nothing but the rarities

کان فلان کس کشت کرد و بر نداشت
و آن صدف برد و صدف گوهر نداشت

That such and such a one sowed seed and had no crop,
while that one bore away an oyster-shell, and the shell had no pearl.

بلعم باعور و ابلیس لعین
سود نامدشان عبادتها و دین

Balam son of Baur and the accursed Iblis,
their acts of worship and their religion availed them not.

صد هزاران انبیا و رهروان
ناید اندر خاطر آن بد گمان

The hundreds of thousands of prophets and travellers on the Way
do not come into the mind of that evil-thinking man.

این دو را گیرد که تاریکی دهد
در دلش ادبار جز این کی نهد

He takes these two which produce darkness:
how should ill fate put aught but this in his heart?

بس کسا که نان خورد دل شاد او
مرگ او گردد بگیرد در گلو

Oh, there is many a one that eats bread with a glad heart,
and it becomes the death of him: it sticks in his gullet.

پس تو ای ادبار رو هم نان مخور
تا نیفتی همچو او در شور و شر

Go, then, O ill-fated man, do not eat bread at all,
lest you fall like him into bale and woe!

صد هزاران خلق نانها می‌خورند
زور می‌یابند و جان می‌پرورند

Hundreds of thousands of folk are eating loaves of bread
and gaining strength and nourishing the spirit.

تو بدان نادر کجا افتاده‌ای
گر نه محرومی و ابله زاده‌ای

How have you fallen into that rare,
unless you are deprived and are born a fool?

این جهان پر آفتاب و نور ماه
او بهشته سر فرو برده به چاه

He has forsaken this world full of sunshine and moonlight
and has plunged his head into the pit,

که اگر حق است پس کو روشنی
سر ز چه بردار و بنگر ای دنی

Saying, "If it is true, then where is the radiance?"
Lift up your head from the pit and look, O miserable wretch!

جمله عالم شرق و غرب آن نور یافت
تا تو در چاهی نخواهد بر تو تافت

The whole world, east and west, obtained that light,
whilst you are in the pit it will not shine upon you.

چه رها کن رو به ایوان و کروم
کم ستیز اینجا بدان کاللج شوم

Leave the pit, go to the palace and the vineyards;
do not wrangle here, know that quarrelling is unlucky.

هین مگو کاینك فلانی کشت کرد
در فلان سالی ملخ کشتش بخورد

Beware! Do not say, "Mark you, such and such a one sowed seed,
and in such and such a year the locusts devoured what he had sown.

پس چرا کارم که اینجا خوف هست
من چرا افشانم این گندم ز دست

Why, then, should I sow? For there is danger in this respect.
Why should I scatter this wheat from my hand?"

و انکه او نگذاشت کشت و کار را
پر کند کوری تو انبار را

And he who did not neglect to sow
and labour fills his barn, to your confusion.

چون دری می‌کوفت او از سلوتی
عاقبت دریافت روزی خلوتی

Since he was patiently knocking at a door,
at last one day he obtained a meeting in private.

جست از بیم عسس شب او به باغ
یار خود را یافت چون شمع و چراغ

From fear of the night-patrol he sprang by night into the orchard:
he found his beloved, as candle and lamp.

گفت سازنده‌ی سبب را آن نفس
ای خدا تو رحمتی کن بر عسس

At that moment he said to the Maker of the means,
"O God, have mercy on the night-patrol!

ناشناسا تو سببها کرده‌ای
از در دوزخ بهشتم برده‌ای

Unknown, You have created the means:
from the gate of Hell You have brought me to Paradise.

بهر آن کردی سبب این کار را
تا ندارم خوار من یك خار را

You have made this affair a means,
to the end that I may not hold a single thorn in contempt."

در شکست پای بخشد حق پری
هم ز قعر چاه بگشاید دری

In the fracture of a leg God bestows a wing;
likewise from the depths of the pit He opens a door.

تو مبین که بر درختی یا به چاه
تو مرا بین که منم مفتاح راه

"Do not consider whether you are on a tree or in a pit:
consider Me, for I am the Key of the Way."

گر تو خواهی باقی این گفت‌وگو
ای اخی در دفتر چارم بجو

If you wish the rest of this tale,
seek, O my brother, in the Fourth Book.

پایان دفتر سوم

Appendix A:

Persian /Farsi Translation of Arabic Preface

بنام خداوند بخشنده و مهربان

حکمت۱ ها، سپاهیانِ یزدان اند که خداوند، مُریدان را بدان نیرومند گرداند و علم آنان از آمیغ نادانی پاک دارد و دادگریِ آنان از آمیغ ستم، و بخشندگیِ آنان از آمیغ ریا، و بردباری آنان از آمیغ سَفاهت. و آنَ حکمت ها نزدیک سازد به فهم ایشان اسرار و حقایق آنَ جهان را که از حیطهٔ ادراک آنان به دور است؛ و آسان سازد بر ایشان، طاعت و ریاضتی که به آنان دشوار آید. و حکمت هایِ الهی،همان بَراهینِ پیامبران و دلایلِ ایشان است که خبر دهد از اسرارِ سلطان و بُرهانِ خداوند که مخصوصِ عارفان است۲. و نیزَ آن حکمت ها ما را آگاه می سازد از استیلای خداوندَ بر آسمانِ تابناکَ (ملکوت)، همان آسَمانی که با انوار تجلّیاتِ رحمانی منوّر گشته، و همچون مروارید رخشان است. و بر زَبَرِ آسمان غبارگین و گوی شکل استقرار دارد۳.

همانطور که عَقل٤ بر صورت هایِ خاکی و حواسّ ظاهره و باطنه وشهاب های فروزان و چراغ های درخشان٥ و بادهای باران زا٦ و زمین گسترده و آب های رونده استیلا دارد، آسمان روحانی (ملکوت) نیز بر آسمانِ غبارگین(دنیا) مستولی است. خداوند بندگان خود را از این حکمت ها منتفع دارد و بر فهم ایشان افزاید۷. بی گمان هر خواننده به قدرِ توان خرد خود فهمد، و هر عابد به اندازهٔ توش و توان خود عبادت کند، و هر فقیهِ صاحب رأی به قدر رَسایی خرد خود فتوا دهد، و هر صدقه دهنده به اندازهٔ مُکنت خویش صدقه دهد، و هر بخشنده به قدر موجودی خود بخشد، وهر عطا دیده به قدر شناخت خود از صاحب فضل، عطا بیند. امّا جویندهٔ آب در هامونِ قَفْر اگر از آب دریا آگه هم باشد، این آگاهی وی را از طلب آب باز ندارد۸، بل با سعی و جهد در جستنِ آب حیات برآید پیش از آنکه اشتغال به معاش، او را از این طلب ره زند، و بیماری و نیازمندی، او را واپس دارد، و اَعراض، میان او و مآلش حایل گردد. هر آنکس که هوای نفس را بر خدا گزیند، هرگز بدان علم نرسد و هر کس تن آسائی کند و از طلب، رخ برگیرد و بر جان خویش ترسد نیز بدان علم دست نیازد. و همچنین آنکس که جمیع اهتمام خود، مصروف زندگانی این سرای کند، آن علم نیابد، جز آنکس که در ظلِّ عنایت و هدایت حق پناه گیرد و دین خود بر دنیای خویش گزیند و هموست که بگیرد از گنجخانهٔ حکمت الهی، اموالی که هرگز کاسد و بی رونق نگردد و مانند حُطام دنیوی به میراث میراث خواران نرود۹؛ و همو بگیرد از آن گنجخانه، انواری جلیل و جواهری کریم، و در همان حال خدا را سپاس گوید و قدر او عظیم شمرد و عظمت او ستاید و به خدا پناه بَرَد از پستی لذّات دنیوی و از آن سفاهتی که اندکِ خود را بسیار بیند و بسیارِ دیگری، اندک شمرد و بر خلاف حکم خدا، رهِ خودبینی در نوردد. بر دانایِ حق طلب است که یاد گیرد آنچه نداند، و آموزد آنچه داند، و با کُند ذهنان درسازد و از کودنیِ آنان (به فهم) خود نبالد و بر آنان درشتی نکند. «چنین بودید شما زین پیش، که خدا بر شما منّت بنهاد۱۰.» پاک است خداوند متعال از کژروی مُلحدان و شرکِ مشرکان و از هر نقصی که ناقصان بدو بندند و از تشبیه تشبیه کنندگان و اوهام اندیشه گران و خیال پردازانی که برای او «چگونگی» قائل شوند. حمد و جلال از آنِ خدائی است که مرا در تَلفیقِ کتاب الهی و ربّانی مثنوی توفیق داد؛ هموست توفیق دهنده و بسیار بخشنده، و از آنَ اوست قدرت و نعمت، خاصّه بر بندگان عارفش به رغم آنان که «خواهند خموش سازند نور خدا به دهان های خویش، در حالی که خدا تمام کنندهٔ نور خود است، گر چه کافران را پسند نیفتد» ۱۱. و « براستی ما قرآن را نازل کردیم و خود نگهبان آنیم» ۱۲.» و «اگر کسی پس از شنودن آن، خواهد که آن را (بر اغراض باطل خود) دگرگون سازد، همانا خداوند شنوایِ داناست.»۱۳ و ستایش از آن پروردگار جهانیان است و درود خدا بر سرور ما محمّد و خاندان و اصحاب پاک وپاکیزه اش باد جملگی. به رحمت تو ای مهربان ترین مهربانان

Appendix B:

Footnotes for Persian / Farsi Preface

۱- ''حکمت'' از کلماتی است که معانی و تعاریف مختلف دارد. حکمت لفظاً به معنی اتفاق در گفتار و کردار است. برخی از مفسّران قرآن کریم، حکمت را به سنّت نبوی و علم به حلال و حرام تخصیص داده اند. (ر.ک. مجمع البیانِ، ج۱، ص ۲۳۳ و کشف الاسرار، ج۱، ص۴۱۱.) نیز اهل فلسفه، حکمت را اینگونه تعریف کرده اند: ''علم به اَعیان موجودات آنگونه که وجود دارند، به قدر طاقت و حدّ ادراک بشری.'' صوفیه و اهل سلوک نیز در تعریف حکمت گفته اند: '' حکمت، عبارت است از علم به آفات نفس امّاره.'' باز گفته اند: : ''حکمت، اسراری است که با هیچکس نتوان گفت.'' (ر.ک. کشّاف اصطلاحات الفنون، ج۱، ص۳۷۰ .) لیکن از متن مقدمهٔ مثنوی بر می آید که حکمت هم شامل بینش باطنی وعمیق است و هم شامل آن نیرویی که آدمی را از آلایشهای روحی باز می دارد. زیرا مولانا بینش را بر دانش ارجح می شمرد. صاحب لطائف المعنوی، حکمت را علم همراه با عمل دانسته، ضمن آنکه تعریف معروف فلسفیان را نیز در این باب آورده است. و نیز صاحب جواهرالاسرار حکمت را علم به حقایق اشیاء و درستی اقوال و افعال می داند.

۲- علم وهبی الهی، خاص انبیا و اولیاست، زیرا آنان مظهر تامّ اسم ''حکیم''اند و در صدر آنان، حضرت ختمی مرتبت قرار دارد.

-۳ به تعبیر عرفا یکی از شئوون استیلای صفت رحمانی، افاضهٔ قابلیت های وجودی به اعیان و موجودات است.

-۴ منظور از عقل در اینجا قلب است. زیرا ارباب تحقیق بر آنند که روح و عقل و قلب و نفس، حقیقتی واحدند، امّا بر حسب اعتبارات مختلف، نام های متعدد یافته اند. (ر.ک. جواهرالاسرار، دفتر سوّم، ص۳۵۱.)

۵- ''اَلسرجِ المنیرة'' چراغ های درخشان. تعبیری است متّخذ از قرآن کریم.''سُرُج'' جمع سِراج به گفتهٔ راغب در مفردا، صَ ۲۳۵ به هر شئ نورانی اطلاق شود و چراغ یکی از مصادیق آن است. درقرآن کریم کلمهٔ سراج، چهار بار آمده که در سه مورد، بر خوشید اطلاق شده و در یک مورد مجازاً بر حضرت ختمی مرتبت.

٦- ''اَلرَّیاحِ الْمُنشِئة'' باد های پدیدآورنده. منظور بادهایی است که ابرهای باران زا ایجاد می کند، چنانکه در آیهٔ ۱۲ سورهٔ رعدَ، مشیّت الهی را پدید آورندهٔ ابرهای سنگین بار دانسته و در آیهٔ ۲۲ سورهٔ حِجراز بادهایی سخن رفته که لاقِح (آبستن کننده) ابرها هستند. از اینرو ''اَلرَّیاحِ الْمُنشِئة'' را ''بادهای باران زا'' ترجمه کردیم.

۷- فعل ماضی ''نَفَعَ'' را به وجه دعائی نیز توان خواند.

۸- اگر سالکِ تشنه لب در هامونِ طلب به آب زلال وصال برسد، این امر نباید وی را از سعی و اهتمام و کوشش و جوشش باز دارد، بل بر اوست که به جهد خود ادامه دهد تا سرانجام به آب حیات قلبی راه یابد.

۹- خوارزمی گوید:» یعنی علوم و معارفی اکتساب کند که رواج او محتاج خریدار نباشد، نه علومی که به قیل و قال و بحث و جدال حاصل کنند... و آن نقود متّخذه از کنز حکمت همچون اموال دیگر مُورَّ ث نگردد، یعنی بی ریاضات و مجاهدات عَلیٰ مَرَّالشّهورِ وَ الاَعوام و بی مقاسات شداید و آلام، آن نقود به دست نیاید و بواسطهٔ عمل دیگری، طمع در نیل او بستن نشاید.« (جواهرالاسرار، دفتر سوّم، ص۳۵۳.)

۱۰- قسمتی از آیهٔ ۹۴ ، سورهٔ ۴ ، (سورهٔ نساء)

۱۱- آیهٔ ۸ ، سورهٔ ٦۱، (سورهٔ صف)

۱۲- آیهٔ ۹، سورهٔ ۱۵ ، (سورهٔ حجر)

۱۳- آیهٔ ۱۸۱، سورهٔ ۲ ، (سورهٔ بقره)

دفتر سوّم فهرست مطالب